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Jos. Addison

The Riverside Literature Series

THE SIR ROGER DE COVERLEY PAPERS

FROM

THE SPECTATOR

EDITED FOR HIGH SCHOOL STUDENTS
WITH INTRODUCTION, NOTES, AND QUESTIONS
BY

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SUGGESTIONS TO TEACHERS

THERE are several objectives to be sought in the study of the Sir Roger de Coverley Papers. They may be used to teach an appreciation of the flavor and spirit of early eighteenth-century prose; they may serve as an illustration of one type of essay in the study of the development and history of that literary form; or they may be treated as specific examples of the work of Addison and Steele in a detailed study of their lives and contribution to English letters.

In any case it is essential to build up a careful background of the times before the essays themselves are studied. The introduction to this volume should serve as a basis for outside reading. The list of books given on page 235 will furnish specific assignments for reading. The preliminary projects mentioned on page 231 will give definite topics for class and individual development. After the class has a general idea of how eighteenth-century people dressed, what their houses and gardens looked like, and how they spent their days, it may be well to introduce the reading of the essays themselves by suggesting that such a paper as No. XXVI, page 127, "The Spectator's Return to London," will give first-hand information on the topic "Travel in the Eighteenth Century."

When the essays are assigned for class study, it must be borne in mind that they were written to be enjoyed, that the highest type of pupil response should be enjoyment of the papers. To that end anything the teacher can do to point out a good joke or a witty remark is clear gain, and when a pupil can perceive the humor for himself and point it out to his classmates the teacher should feel that study of the essays is becoming highly successful.

It is wise to keep the class alert to interesting parallels of eighteenth-century interests and foibles in to-day's life and to capitalize at every point other eighteenth-century work with which they are familiar. Those who have read *Henry Esmond* will know that even a great novelist thought it worth while to attempt what is often a suggestion to pupils as a theme — the imitating of *The Spectator*. See Riverside Literature Series, No. 140, pages 358–61.

The difficulties in teaching the Sir Roger de Coverley Papers are owing chiefly to their unfamiliar language and old-fashioned style, which conceal from pupils the human interest and real humor which the essays contain. The fact that the characters of the book are widely separated from the readers in time and place, increases the lack of understanding, and hence of interest. It is the purpose of this edition so to humanize the material that a reasonably earnest student may appreciate the purpose of the authors, their methods, ideas, facts, style, and the various characters they depict. It should be constantly emphasized that the people of the eighteenth century were like ourselves in human nature, but that their customs are worth knowing just because they were so different from ours.

The main value of this reading can be got without too close analysis. Much material, however, has been provided so that the more ambitious student may acquire fuller information than he would otherwise possess. The aids needed are of several types. The explanatory matter in the Introduction, giving the necessary background, should be an integral part of the study; and the pupil should read and re-read it until the material is thoroughly familiar to him. The notes will facilitate an understanding of necessary allusions and of words which present special difficulty. For the meaning of ordinary words, such as should form part of a modern vocabulary, the pupil should consult a dictionary. Interpretation of each

essay, with Study Suggestions, is given at the back of the book. These are intended to be a regular part of every assignment. Many pupils find their chief interest in the voluntary contributions which they make for the benefit of the whole class. The various projects suggested on page 232 will give such pupils very definite problems for solution. These topics and the College Board Examination questions are useful for reviews.

CONTENTS

SUGGESTIONS TO TEACHERS iii
INTRODUCTION — THE SPECTATOR xi
PUBLICATION xi
NEED AND PURPOSE xi
METHOD xii
HISTORICAL VALUE xiii
MORAL VALUE xiii
LITERARY VALUE xiv
THE AUTHORS xv
LITERARY BACKGROUND xx
The Newspaper xx
The Periodical xxi
The Essay xxii
Satire xxiii
Characteristics of Eighteenth-Century Literature xxiv
SOCIAL BACKGROUND xxv
Education xxv
Superstition xxvii
Dress in Queen Anne's Time xxviii
The Streets of London xxix
The Theater xxx
Coffee-Houses xxxii
The Country Gentleman xxxiii
Traveling xxxiv
Religion xxxvi
HISTORICAL BACKGROUND xxxviii
Queen Anne xxxviii

War of the Spanish Succession xxxix
The Whigs and the Tories xl

THE SIR ROGER DE COVERLEY PAPERS

I. The Spectator's Account of Himself *Addison* 1
Spectator No. 1. March 1, 1711

II. The Club . . . . . *Steele* 6
Spectator No. 2. March 2, 1711

III. Sir Roger on Men of Fine Parts *Steele* 13
Spectator No. 6. March 7, 1711

IV. A Meeting of the Club . . . *Addison* 18
Spectator No. 34. April 9, 1711

V. Leonora's Library . . . . *Addison* 23
Spectator No. 37. April 12, 1711

VI. Sir Roger at His Country House *Addison* 28
Spectator No. 106. July 2, 1711

VII. The Coverley Household . . . *Steele* 33
Spectator No. 107. July 3, 1711

VIII. Will Wimble . . . . . *Addison* 38
Spectator No. 108. July 4, 1711

IX. The Coverley Lineage . . . . *Steele* 42
Spectator No. 109. July 5, 1711

X. The Coverley Ghost . . . . *Addison* 47
Spectator No. 110. July 6, 1711

XI. A Sunday at Sir Roger's . . . *Addison* 52
Spectator No. 112. July 9, 1711

XII. Sir Roger in Love . . . . . *Steele* 56
Spectator No. 113. July 10, 1711

XIII. The Coverley Economy . . . . *Steele* 63
Spectator No. 114. July 11, 1711

XIV. Bodily Exercise . . . . . *Addison* 68
Spectator No. 115. July 12, 1711

XV. The Coverley Hunt . . . *Budgell* 73
Spectator No. 116. July 13, 1711

XVI. The Coverley Witch . . . *Addison* 79
Spectator No. 117. July 14, 1711

XVII. Sir Roger and Love-Making . . *Steele* 83
Spectator No. 118. July 16, 1711

XVIII. Polite and Rustic Manners . *Addison* 88
Spectator No. 119. July 17, 1711

XIX. The Coverley Poultry . . *Addison* 92
Spectator No. 120. July 18, 1711

XX. Sir Roger in the Country . *Addison* 97
Spectator No. 122. July 20, 1711

XXI. Florio and Leonilla . . . *Addison* 102
Spectator No. 123. July 21, 1711

XXII. Sir Roger and Party Spirit . *Addison* 108
Spectator No. 125. July 24, 1711

XXIII. Sir Roger and Politics . . *Addison* 113
Spectator No. 126. July 25, 1711

XXIV. Sir Roger and the Gypsies . *Addison* 118
Spectator No. 130. July 30, 1711

XXV. The Spectator Ends His Visit to Coverley Hall . . . . . *Addison* 123
Spectator No. 131. July 31, 1711

XXVI. The Spectator's Return to London *Steele* 127
Spectator No. 132. August 1, 1711

XXVII. Sir Roger and Sir Andrew . . *Steele* 132
Spectator No. 174. September 19, 1711

XXVIII. The Cries of London . . *Addison* 138
Spectator No. 251. December 18, 1711

XXIX. Sir Roger Comes to Town . *Addison* 143
Spectator No. 269. January 8, 1712

XXX. Sir Roger in Westminster Abbey *Addison* 148
Spectator No. 329. March 18, 1712

XXXI. Sir Roger upon Beards . . *Budgell* 153
Spectator No. 331. March 20, 1712

XXXII. Sir Roger at the Play . . *Addison* 157
Spectator No. 335. March 25, 1712

XXXIII. Will Honeycomb's Adventures *Budgell* 162
Spectator No. 359. April 22, 1712

XXXIV. Sir Roger at Spring Garden *Addison* 166
Spectator No. 383. May 20, 1712

XXXV. Death of Sir Roger de Coverley *Addison* 170
Spectator No. 517. October 23, 1712

Notes and Aids to Study 175
Questions Arranged by Essays 219
General Questions 227
Topics for Written Themes 228
Topics for Oral Themes 230
Projects 231
Suggestions for Study and Review Projects . . 232
Books for Reference 235
College Entrance Examination Questions . . 235
Index 239

ILLUSTRATIONS

JOSEPH ADDISON . . . . . *Frontispiece*

FACSIMILE, REDUCED, OF "THE SPECTATOR"
between pages xlii–1

IN THE COUNTRY . . . . . *facing page* 28

AN EIGHTEENTH CENTURY GARDEN . . " " 38

THE HUNT . . . . . " " 76

RICHARD STEELE . . . . . " " 88

TRAVEL BY STAGECOACH . . . . . " " 128

LONDON STREET VENDERS . . . . " " 138

PRINCE EUGENIO PASSES THROUGH THE STREETS OF LONDON . . . . . *facing page* 146

INTRODUCTION

Publication

On the first day of March in 1711 — over two hundred years ago — there appeared in London a new and interesting daily publication called the *Spectator*. It was only one of many such little papers of comment without news, but it aroused interest because of the ways in which it differed from the others and because of its excellence. It was printed on both sides of a single sheet that measured twelve and a half by eight inches, with two columns on each page. Each issue contained one essay, any remaining space being taken up with book or theater advertisements. The publication appeared for nearly two years at a penny a copy, was discontinued for a year and a half, and after that was published again for six months, three times a week. There were six hundred and thirty-five papers in all. Later it came out in book form. One paper is shown in miniature on page xliii-xliv. A complete collection of the originals is now a carefully guarded possession of Harvard University, where it may be seen on request. The present volume contains thirty-five of the *Spectator* essays, carefully chosen to fit the interests of high-school students.

Need and Purpose

In the early eighteenth century there was little reading matter which combined pleasure and profit. No real English novel had been written. The popular romances, chiefly French, were most improbable in plot and were often morally objectionable. The books which highly educated men would enjoy were too difficult for country gentlemen and fashionable city people to appreciate. Periodicals of the type of the *Spectator* were common, but

they were designed for special groups or classes of people. The purpose of this paper was distinctive. Aside from its aim of making reading more general, especially among the ladies, the *Spectator* endeavored to bring to the attention of the leisure class of England certain underlying weaknesses of human nature which were then especially prevalent. Wrong standards prevailed. It was considered of great importance to dress, talk, and dance in correct form; to be witty and popular. It was not so necessary to be sympathetic with people of lower rank, to be honest, virtuous, and reverent. There was great artificiality in manners and dress, in writing and speech. It was the aim of the authors of the *Spectator* papers to comment in such a way on the foibles of daily life as to render ridiculous the extravagances, affectations, ignorance, and prejudices of their readers, and to do it in such a way as to make those readers laugh at themselves without resenting the criticism.

Method

In order to carry out this plan, Addison and Steele published their essays anonymously, putting the responsibility for them upon an imaginary "Spectator," who, they saw to it, was thoroughly qualified for the task. They presented him as the leader of a club, and introduced with great discrimination club members of various types who should contribute ideas, and defend the classes to which they belonged. In this way the authors gave the impression of fairness, and secured a wide range of readers.

The most important man in the club is Sir Roger de Coverley, who represents country interests. By his frequent appearances he arouses a sort of serial interest similar to that aroused by a continued story in a magazine to-day. Other fictitious characters appear from time to time, often with names suggesting their types. Nearly every essay presents one main idea by means of an anecdote. The satire is delicate. The authors never attack

harshly. The humor is subtle. Folly is sometimes shown in exaggerated form to arouse laughter; then again an ideal condition is pictured, by way of contrast, and we are left to infer the folly. The point is sometimes presented as the opinion of the author, but often as that of some member of the club. Some essays are entirely serious. Thus a wide and pleasant variety is secured.

Historical Value

Since the *Spectator* was written expressly to show forth the prevailing follies in the ideas and customs of the people of the times, the essays reflect city and country life in England during the early part of the eighteenth century, much as our newspapers and magazines will reflect for future readers American life in the early twentieth century. Hence these papers give a more exact picture of the times than history can. Since America was politically a part of the English people two hundred years ago, we are naturally interested in getting acquainted with those of our ancestors who lived across the water, for many of our customs and points of view in America during those times must have been like theirs.

Moral Value

Because the *Spectator* was originated with the hope of bringing about an improvement in the ideas and behavior of the people, the essays contain many valuable thoughts. You will be surprised to see how many of the same foolish ideas in existence then are the cause of follies to-day. False standards of value account for much wrong or foolish behavior; and curiosity, vanity, prejudice, the improper use of money, and the evil influence of partisanship still prevail. Might not this sentence from the third paper of the book have been quoted from a modern article: "The affectation of being gay and in fashion has very near eaten up our good sense and our religion"?

For the people of their own time the papers had great value. The middle classes were not highly educated, especially the women, and there was not much for them to read which was both interesting and worth while. The authors have reconciled the goodness of the too grave Puritan with the grace and gayety of the unprincipled Cavalier. Johnson, in his *Lives of the Poets*, says of one of the authors, Addison: "He has restored virtue to its dignity, and taught innocence not to be ashamed. No greater felicity can genius attain than that of having purified intellectual pleasures, separated mirth from indecency . . . ; of having taught a succession of writers to bring elegance and gayety to the aid of goodness." And Macaulay, at the end of his *Essay on Addison*, speaks of that poet and essayist thus: "The great satirist, who alone knew how to use satire without abusing it, who without inflicting a wound effected a great social reform, and who reconciled wit and virtue after a long and disastrous separation, during which wit had been led astray by profligacy, and virtue by fanaticism."

Literary Value

The *Spectator* is now acknowledged to be the best of the numerous papers issued during the early eighteenth century. It has been said to contain the best prose of the eighteenth century. It is interesting as showing the kind of English then in use, so different from ours in its dignified style and in its use of many words and idioms. In the book already quoted, Johnson thus pays tribute to its literary excellence:

"As a describer of life and manners Addison must be allowed to stand perhaps the first of the first rank. His humor, which . . . is peculiar to himself, is so happily diffused as to give the grace of novelty to domestic scenes and daily occurrences. . . . He copies life with so much fidelity that he can hardly be said to invent. . . . His prose is the model of the middle style: on grave subjects not

formal, on light occasions not grovelling. . . . What he attempted he performed; he is never feeble, and he did not wish to be energetic. Whoever wishes to attain an English style, familiar but not coarse, and elegant but not ostentatious, must give his days and his nights to the volumes of Addison." In his *Autobiography*, Franklin relates his use of the *Spectator* as a literary model.[1]

Furthermore, it has value in a study of the development of the modern essay. It is worth noting that the best of the *Spectator* papers are those that deal with Sir Roger de Coverley. Aside from the group dealing with *Paradise Lost*, these form the only important group that can be brought together under a common head.

Because of the serial interest provided by the use of the club members, and more especially Sir Roger, and because of its narrative form and excellent delineation of lifelike characters, it has sometimes been considered a forerunner of the novel. One of the purposes of each essay was to provide a running comment on the affairs of the time such as is carried by the newspaper editorial of to-day. Since there was no real newspaper at that time, the *Spectator* may be considered a step in the evolution of the modern daily. By its method of combining narrative with articles of comment it also suggests the modern magazine.

The Authors

We can hardly appreciate the skill of the *Spectator* papers without some acquaintance with the personalities that lay behind them. A real essay is the setting forth of the individual viewpoint of the writer, and especially is this true of the familiar essay. Here we get not only the opinions of the essayist but the style that is characteristically his. It is to him that we attribute the elevation of thought, the delicate humor, and the literary finish of the work. The *Spectator* essays were chiefly the joint

[1] See Riverside Literature Series No. 19–20, pages 22 and 23.

work of two men, lifelong friends, but so unlike as to furnish a very interesting contrast.

Joseph Addison, who contributed the larger number of papers, was a minister's son, born in Wiltshire in 1672. At the age of eleven he went to Lichfield, where his father had been made Dean of the Cathedral. His home life was both cultured and happy. He received an excellent education in various schools including the famous old Charter House School in London, where he first became acquainted with the merry Dick Steele. At fifteen he entered Queen's College, Oxford. After two years he was given a scholarship at Magdalen for excellence in writing Latin verse. He received his master's degree at twenty-one, and later returned for further study as a fellow. Although he had been educated for the Church, he was drawn into public life by the influence of prominent Whigs who saw his ability and, with a view to making him of service to them later on, sent him abroad to travel on a pension of three hundred pounds a year. He traveled through France, Italy, Switzerland, Germany, and Holland; but after three years, at the accession of Queen Anne, lost his support and in 1704 returned to England.

When the popular Duke of Marlborough won a distinguished victory at Blenheim in Bavaria, Addison was selected to write a tribute to his greatness. The resulting poem, *The Campaign*,[1] roused much admiration and paved the way for a long succession of public offices. In those days literary men were frequently rewarded in that way. Addison became Under-Secretary of State. He sat in Parliament in 1708, but his career there was most unsatisfactory because of his inability to make a speech. Later he went to Ireland as secretary to the lord-lieutenant.

While he was in Ireland, he recognized in one of the

[1] See Thackeray's *Henry Esmond*, Riverside Literature Series No. 140, pp. 260 *et seq.* for an account of the writing of this poem.

early numbers of the new periodical, the *Tatler*, a comment which he had once made to Steele, and in that way knew who was the author of the publication. The *Tatler* contained in each issue some news and an essay. Of these essays, Addison contributed sixty.

For several years after this we associate Addison with literary pursuits, notably with the publication of the *Spectator*, the most famous of the long list of eighteenth-century periodicals. This was originated by Addison. It differed from the *Tatler* in containing no news, only an essay of comment, and a few advertisements. An original touch was added by the imaginary club, of which Sir Roger is the outstanding figure. The invention of the club and its members and the creation of Sir Roger must be attributed to Steele; but it was Addison who conceived the character of the knight as lovable and whimsical, and who developed the portrait. The more vigorous thinking in the essays and the finer mastery of language belong to Addison. He combines conversational ease with dignity and force.

Addison wrote two hundred and seventy-four of the *Spectator* papers, signing each C, L, I, or O, from the name of the Greek muse of history; or, as has been suggested, from the four places in which the essays were written, Chelsea, London, Islington, and the Office. Later he contributed about fifty papers to Steele's paper, the *Guardian;* and for six months he conducted without his friend's aid the final volume of the *Spectator*. In 1713 he put on the stage a play, *Cato*. It was a great success, not for its dramatic worth but for those political sentiments which both parties chose to find in it.

The last five years of his life were marked by several unfortunate events. His marriage to a proud widow, the Countess of Warwick, when he was forty-four, proved an unhappy one. He incurred the enmity of the poet Pope by praising the Iliad translation of a rival. Because of unfitness and ill health he resigned in less than a year

from the position of Secretary of State which had been given him perhaps through his wife's influence. And then, the very year of his death, he quarreled with Steele over a difference in political views. At his death in 1719 he was buried in Poet's Corner in Westminster Abbey.

In character Addison was a man of principle and high religious sense, in spite of conforming to the customs of the time in regard to intemperance. In friendship he was just, but inclined to prudence rather than generosity in money matters. Although retiring and often taciturn, with a group of close friends he would prove one of the finest of conversationalists. Pope declared that he "had something more charming in his conversation than I ever knew in any other man." And another says, "He was not free with his superiors. He was rather mute in his society on some occasions; but when he began to be company he was full of vivacity, and went on in a noble stream of thought and language so as to claim the attention of every one to him." His scholarly ability was high, and his opinions were worthy of attention.

Of him Dr. Johnson wrote:

"As a teacher of wisdom he may be confidently followed. His religion has nothing in it enthusiastic or superstitious; he appears neither weakly credulous nor wantonly sceptical; his morality is neither dangerously lax nor impracticably rigid. All the enchantment of fancy and all the cogency of argument are employed to recommend to the reader his real interest, the care of pleasing the Author of his being. Truth is shown sometimes as the phantom of a vision; sometimes appears half-veiled in an allegory; sometimes attracts regard in the robes of fancy; and sometimes steps forth in the confidence of reason. She wears a thousand dresses, and in all is pleasing."

From Thackeray's English Humorists comes this tribute:

"Addison wrote his papers as gayly as if he were going out for a holiday. When Steele's 'Tatler' first began his prattle, Addison, then in Ireland, caught at his friend's notion, poured in paper after paper, and contributed the stores of his mind, the sweet fruits of his reading, the delightful gleanings of his daily observation, with a wonderful profusion, and as it seemed, an almost endless fecundity. He was six and thirty years old; full and ripe. . . . He had not done much as yet. . . . But with his friend's discovery of the 'Tatler,' Addison's calling was found, and the most delightful talker in the world began to speak."

Richard Steele, the son of a lawyer, was born in Ireland the same year as Addison. He too entered Oxford. He was not so good a student or so conventional a character as Addison, however, and he did not stay for his degree, but volunteered for service in the army, where he won advancements until he became a captain. In a duel he dangerously wounded his antagonist, and ever after exhibited a great dislike of dueling. The rough life of the army led him to set down some ideals of conduct in a prose treatise, *The Christian Hero*. This piece of work well illustrates the very human inconsistency of this interesting man, for his conduct was not always worthy of his own best standards. Morally, however, he was superior to many of his associates. Later he wrote several comedies to show that wit, good-humor, and good breeding can be reconciled with virtuous conduct. His chief literary ability lay in his depiction of humorous types of character.

Steele's first connection with journalism was his appointment in 1707 as editor of the *Gazette*, the official newspaper of the Government. The *Tatler*, appearing for the first time two years later, was a success. He was the first to use the essay for periodical purposes. He published these essays under the name of Isaac Bicker-

staffe. a name later made famous by Swift. Their purpose was "to form and direct public opinion." Later he wrote two hundred and forty numbers for the *Spectator*, and continued for several years to bring out papers of similar type, for the expression of his views.

Because of his ardent partisanship as a Whig, his fortunes were always changing as the party came into and went out of power. He was twice elected to Parliament, and was knighted. He received generous reward for his services, but because of his improvidence was never without financial embarrassment. He was impulsive, fond of show, thoughtless, and generous. Addison often found it necessary to help him out of financial difficulties, though he did it none too graciously. Yet every one liked Steele. He was vivacious, optimistic, and affectionate. His letters to his wife show a delightful side of his character. He died in Wales in 1729, from a paralytic shock, ten years later than his friend.

Various other persons contributed a paper or two each to the *Spectator*, but none gave it sufficient support to merit mention except Eustace Budgell, a cousin of Addison's mother, and a *protégé* of Addison himself. Budgell was thirteen years younger than his patron. He had been educated at Oxford and at the Inner Temple, but gave himself up to literature instead of to the law, though he was admitted to the bar near the end of his life. He served as clerk under Addison in Ireland. His contribution to the *Spectator* was thirty-seven numbers, signed "X." He was a fellow of weak character, a gambler, and a forger. Because of political ruin and failure in his profession, he committed suicide by drowning in 1736.

Literary Background of the Spectator

The Newspaper

No real newspaper existed until the early part of the seventeenth century. The first one was published in

Germany in 1615. The first English newspaper, *Weekly News from Italy and Germany*, appeared in 1622. This was a mere chronicle printed on only one side of a sheet fourteen inches long and eight inches wide. The first daily was the *Daily Courant*, published in London the year that Queen Anne came to the throne. It contained very little domestic news, few advertisements, and no editorial comment. People got news also from gossip at the coffee-houses, and from news-letters, written by hand by the editor and copied for distribution. The development of newspapers was hindered by a tax and by the attempt of the Government to control the printing of political news. The court issued an official paper, the *Gazette*. Steele was at one time official gazetteer. The number of newspapers, though small for a while, rapidly increased. There has been tremendous development in that field, especially in the United States, until "the twentieth-century newspaper is one of the greatest achievements in the whole field of human enterprise."

The Periodical

The term periodical is applied to those papers whose chief object is not the giving of news but the circulation of information on literature, science, and such subjects, as well as comment and criticism. In the eighteenth century, articles of an editorial nature were published in the form of pamphlets — tiny papers issued by individuals to set forth personal views — and were often political and frequently scurrilous. Periodicals whose purpose is to give literary criticism are called reviews. Those whose contents are miscellaneous and are chiefly for entertainment are called magazines. The first periodical, appearing in France in the middle of the seventeenth century, was scientific. The earliest English periodical *Weekly Memorials for the Ingenious*, came out in 1681. Such publications became numerous. Steele's *Tatler*, containing both news and comment, appeared three times

a week, beginning in 1709. There were several essays in each number; their purpose was "to expose the false arts of life, to pull off the disguises of cunning, vanity, and affectation, and to recommend a general simplicity in our dress and our behavior." The *Tatler* was soon followed by the *Spectator*, the best periodical of its kind. The nineteenth century showed great growth in periodicals. The vast number of magazines and other such publications appearing to-day is familiar to every one. The United States is now first in this field.

The Essay

The *Tatler* is the first of a long series of essay papers. The word essay needs explanation. The name was first applied in 1580 by Montaigne, a French writer, to short written "attempts" at self-portrayal. In the time of Shakespeare, Francis Bacon so named his extremely condensed opinions on books and character. The essays of Cowley in the next century were brilliant but artificial in style. Those of the eighteenth century were corrective in purpose. They directed the attention of the reader to human faults of the time, with the purpose of reforming them through satire. The essay reached its highest form in the nineteenth century, under such writers as Lamb and De Quincey. Macaulay developed the essay of biography. Essay writing has become in the twentieth century an important field of letters.

Essays vary greatly in length, purpose, and style. They are in prose, are usually short, and must have literary excellence. Some are formal and expository. The informal essay is usually personal, its value lying in the individuality of the writer and in the charm of his style. Some of the finest prose in our language has appeared in the form of essays. The reading of this form of composition requires some maturity in the reader, for the appeal that it makes is not to the emotions but to the understanding. It is of great value in broaden-

ing the mind and in cultivating appreciation of fine workmanship.

The value of reading or studying essays lies chiefly in the new ideas to be gained thereby. Any essay you may choose to read originated, without doubt, in some thought which strove in the author for expression. As you read it for the first time, try to find out what idea, mood, feeling, or fancy prompted the author to write it. What is the personality of the writer? Is he serious or only partly so? Is he laughing at himself or at others? What methods has he used to get his point of view across to the reader? For what type of person is he writing? What in his style can you find to admire?

Satire

Satire is the humorous ridicule of faults. It has always been a powerful weapon and offers a valuable means of forming public opinion. It may be employed in plays, stories, fables, poetry, and essays. The same quality occurs in pictorial form in caricatures and cartoons. Two famous satires of the seventeenth century were Butler's *Hudibras*, a ridicule of the Puritans; and Dryden's *Absalom and Achitophel*, a political attack on the enemies of Charles II. The eighteenth century has been called the age of satire. Pope used it in such poems as the *Dunciad*, in which he made fun of his literary rivals; and Swift rather cruelly set forth the frailties of human nature, especially the human nature of the English, in his famous *Gulliver's Travels*. Addison and Steele used satire most skillfully in the *Tatler* and *Spectator*. Their attacks were, however, never personal or bitter, but keen and delicate, and were the means of bringing about much improvement in manners and morals. In the nineteenth century Byron and Thackeray employed satire of two very different tones. In America, Lowell excelled in its use. You will find it now in comic form in such essays as

those of Leacock, and set to more serious purpose in the plays of Shaw and the novels of H. G. Wells.

Characteristics of Eighteenth-Century Literature

The eighteenth century was an important period in the history of English literature. Little of what was written then would be read for pleasure now, but much was produced that influenced later work. It was on the whole an unimaginative time, and hence chiefly a period of prose. Although many new forms were developing, the point of view was still for the most part conventional. The chief interest lay in expressing in better form than ever before thoughts which had been accepted as final rather than in discovering new truth. In style the writings of this period were formal and elaborate. They showed the strong influence of the classics still, as well as that of Italy and France.

There was some interest manifested, at this period, in philosophy and science. A great number of pamphlets came out to air political views, and a host of periodicals commenting on human behavior and ideas. Satire was very common. The essay was a popular form of writing. Newspapers were just beginning. The novel was entering upon its wonderful development. These were the conditions of prose in the reign of Queen Anne. In the latter half of the century we find the delightful comedies of Goldsmith and Sheridan; the great speeches of Edmund Burke, the wise speculations of Samuel Johnson, and his distinguished biography by Boswell. There are evidences of new thought on all questions, especially in regard to government and the importance of the individual man; and of greater originality in forms of expression.

During the eighteenth century little poetry of lasting value was produced. Poetry must be the expression of emotion, and in the time of the *Spectator* people did not feel deeply on those subjects which inspire great poets.

Love was sentimentalized or debased; Nature aroused little response. Scant sympathy existed for the common experiences of ordinary men and women. The poets still wrote on classical material, royalty, war, and such topics, and did it in a highly artificial style. Alexander Pope was the best poet of the period. To him we are indebted for the new impetus toward careful workmanship and precision of form. But we now value poetry for its honest attempt to express real feeling and thought in forms of beauty. That is why we welcome traces of nature in Thomson, Gray, and Goldsmith; hail Robert Burns with his sincerity and simplicity as the writer who struck the keynote of nineteenth-century poetry; and study with appreciation the work of Wordsworth as he deliberately wrought to bring into acceptance a new theory of poetry.

Social Background of the Spectator

Education

The educational system of the early eighteenth century was very unlike ours. It was not compulsory. It was limited in many ways and lacked the breadth of opportunity that boys and girls now enjoy. A boy learned his letters at home or at a private school, probably from a hornbook, which was a curious kind of textbook. This consisted of a thin piece of board on which was fastened a sheet containing the alphabet, some vowel combinations, the Lord's Prayer, and other inscriptions. A thin piece of transparent horn protected the sheet from dirty fingers. Then, unless he had a tutor at home, the boy attended one of the few free schools, was entered at a private day school, or went away to boarding school. At any of these places he received instruction in spelling, arithmetic, penmanship, Latin, and possibly French, dancing, fencing, and such arts. The sciences were neglected. The famous preparatory schools of the time, called "grammar schools" because of the stress they laid

upon Latin, were Rugby, Eton, Westminster, and Harrow. After graduating from such a school, the sons of rich men were sent to one of the great universities, Oxford or Cambridge. There real scholars obtained a thorough knowledge of the classics; but the average young man lived a life of idleness, attending lectures only at will, gambling, drinking, and leaving the university in no way fitted for life. Then, after a "grand tour" through Europe in the company of a tutor, the youth returned to England and, if he was the son of a country gentleman, retired to his father's home, there to hunt, learn the management of the estate, and settle into the prejudices and narrowness of rural life. If he was of real ability, he perhaps entered upon one of the approved professions and became a lawyer, a clergyman, or a doctor. Possibly he procured a command in the army. The younger sons, unfortunately, had no share in the family inheritance. Hence if they were unfitted for a profession they were compelled to live on the generosity of their older brother or upon relatives and friends. Neither education nor custom provided for their securing a livelihood through trade. If the young man lived a life of fashion in London, he occupied his day with dressing, drinking at inns, gossiping at coffee-houses, gambling, and going to the theater. If he was the son of a rich merchant, he shared his father's business in the city, and by his pride and self-importance tried to offset the fact that he could not gain admittance into society as a gentleman. Even such education as has been described was for the exceptional boy only. A poor boy had almost none. The working class could not read or write. Many in the leisure class felt that ignorance of good English was in no way a thing of which to be ashamed. It is easy, then, to see the cause of many of those follies of fashion, custom, and thought which, to a highly educated man like Addison, seemed so absurd and harmful.

A girl had less education than a boy. Her schooling

was received chiefly between the ages of eight and sixteen. She studied many of the same subjects as her brother, but the chief emphasis was on housewifely ability, such as adding up accounts and cooking; and upon social accomplishments, such as dancing, French, and embroidery. She thought it necessary to be able to read and write her name, but a lady of fashion felt it a matter of pride rather than chagrin to be unable to spell correctly. Even Queen Anne herself has handed down in official communications evidence of her difficulty with spelling. The aim in educating a girl was to fit her for a suitable and early marriage. If she lived in the country after her marriage, she had few opportunities for travel, and settled down to the domestic and social life of the community, with perhaps an occasional trip to London. If she lived in town, she spent her time before marriage in dressing, going to the theater, dancing, and flirting. Women of good family who read good books, talked intelligently, and thought on questions of the day were rare.

Superstition

In spite of many advances in scientific knowledge and general education, the people of the eighteenth century were very superstitious. The seventeenth-century belief in witchcraft still persisted. The Salem persecutions in America had taken place less than twenty years before the publication of the first *Spectator*. In England the last person executed for witchcraft was put to death in 1716, but the belief among the people was strong for many years. Many a queer old woman received the blame for the ailments of children or the failure of crops. Often ignorant peasants threw a woman into a stream, where by sinking she would prove her innocence or by floating establish her guilt! Death sometimes resulted from such cruel treatment. Addison in his defense of Moll White hesitates to deny that a real case of witchcraft might exist; and Samuel Johnson in the next genera-

tion affirmed his belief in the possibility of such a league with the devil. Then, too, the more ignorant people believed in ghosts. Stories were rife of ghostly visitants who appeared in places associated with death or who, in dreams, foretold disaster. Fortune tellers of many kinds did a thriving business. Credulous folks paid liberally to learn their future. Gypsies won a strong following in country sections. Astrologers still foretold events by the stars, and quests for the philosopher's stone and the elixir of life went on. Medicine was in such a primitive stage that the most absurd remedies were prescribed, such as powdered frog. Charms were worn to ward off disease, and children were still carried up to London to be touched by the sovereign for scrofula, the "king's evil." In its attempt to combat such foolish credulity the *Spectator* was pursuing a worthy course.

Dress in Queen Anne's Time

Two hundred years ago fashions changed as frequently and as inexplicably as now. Among fashionable people much importance was attached to dress.

In spite of the sensible tastes of the Queen, women's dress showed many extreme characteristics. The most striking article was the headdress, made of muslin or lace, plaited and wired. It was much ridiculed by such writers as the Spectator and had already been somewhat reduced in height. The hooped skirt with a train had recently come into style and of course was meeting with its share of criticism. The tight bodice was laced, its low neck protected by a white tucker. Loose elbow sleeves hung over full white puffs. Stockings were of silk, and the shoes of embroidered satin or fine leather were high-heeled. Colored hoods or scarfs and scarlet cloaks lent a note of gay color. The costume was completed by furs, a fan, a jeweled snuffbox, and a bag for sewing materials and cosmetics. Women used paint and powder freely, and liked expensive perfumes. They em-

ployed tiny black patches to attract attention to pretty faces, and wore curled and powdered wigs.

Never had the English beau been so fine in dress. His elaborate costume received as much time and attention as that of the women, and was attractive in many ways. The dandy wore satin knee breeches; a long, skirted coat which was wired to stand away from the body and was worn open to show an expensive ruffled shirt and a loose neckcloth with fringed or embroidered ends; colored silk stockings; and buckled shoes with high red heels. It was very important that his low-crowned, broad-brimmed black felt hat should be cocked in the exact way that fashion demanded for his particular station in life. It had a band of gold or silver lace. He wore a cane dangling from a button of his coat, and a jeweled hilted sword with a gay knot. A scarlet cloak covered this costume in cold or rainy weather. He considered an umbrella effeminate, yet he carried a muff, used cosmetics and perfume, and had in his outfit an ivory comb, with which he combed his hair in public! For most important of all was his elaborate, long, full-bottomed wig, kept in perfect curl by frequent visits to his hairdresser, and heavily powdered. It was called a furbelow. No wonder the expression "frills and furbelows" has come down to us. As he consulted his massive watch with its gold fob, or passed to the company his mother-of-pearl snuffbox with mirror or lady's portrait inside, his gallant air can easily be imagined.

The Streets of London

If you had gone with the Spectator on a tour of inspection of London, you could have walked entirely around the city in a twelve-mile tramp, or traversed almost its entire length in an hour. If you had wished to visit Spring Garden on the south side of the Thames or some other point of interest east or west, you might have found it more direct to go by the river "highway," hiring a boat-

man as we might now call a taxi. The boatmen were for the most part low fellows, and the river slang and vulgarity put this method of traveling into some disrepute. If you were traveling through the streets for any distance, or if you particularly wished to arrive at your destination with your clothing in fine condition, you hired a hackney coach or a sedan chair carried by two stout chairmen. Walking was not without its difficulties. The streets were very narrow, poorly paved, and muddy, and in spite of a crude system of street cleaning often defiled by filth. The path was separated from the street by gutters called kennels. Progress was impeded by low projecting roofs and goods displayed outside the shops. The overhanging roofs did not extend to the edge of the sidewalk; hence on rainy days the pedestrian chose the inside regardless of right of way unless that desirable position was contested by some one stronger than he. If he walked on the outer side, he was deluged with rain from the water spouts, or forced into the gutter to be splashed with mud. The streets were crowded with hurrying porters, society dandies, grimy chimney-sweepers, and bullies. The police protection provided by an occasional constable was inadequate. Only part of the city was lighted and that not in summer or during the full moon. Pickpockets and ruffians infested the streets. Bands of idle young aristocrats terrorized the city with all kinds of extreme rowdyism, seizing men or women, chasing innocent people, smashing windows, tearing down signs. They were called Mohocks, probably because of the reputed cruelty of the American Indians.

The Theater

Attending the theater was one of the favorite amusements of the gentleman of leisure. There were four playhouses in London at this time. Plays began at five or six o'clock. The price of admission (making allowance for the difference in purchasing power of money then and

now) did not differ much from ours: boxes, five shillings; pit, three shillings; first gallery, two shillings; second gallery, one shilling. The pit corresponded to the orchestra or main floor seats of a modern theater. In the pit people no longer stood, as in the time of Shakespeare, but sat upon wooden benches covered with green cloth. It was occupied by critics gathered near the front, by young law students, merchants, and the general public. Here footmen sometimes came early to hold places for their masters, and were such a nuisance with their loud talk and rough ways that Queen Anne had to forbid the practice. Back of the pit, under the gallery, was an amphitheater where people of quality sat, many of them women. Substantial citizens chose the lower gallery. The upper was frequented by rough laborers and footmen, who were admitted free if they were in attendance upon their masters. They were notoriously noisy, shouting and pounding as the play progressed. In the boxes near the stage, where they could display their clothes and attract attention, young ladies of fashion commented on the play and handled fans or snuffboxes; and gay dandies flirted or even picked quarrels. It was still possible for lords and ladies to hire chairs upon the stage itself, but this custom was discouraged, though it was not entirely done away with until the time of David Garrick. It was a popular custom to go behind the scenes between the acts, but Anne had a law enacted against that. During the evening, girls sold oranges and sometimes served as messengers to deliver *billets-doux* for young beaus. A candle-snuffer went about to keep the lights in good condition. The general tone of the theater was not high; some ladies wore masks because they felt out of place there. Queen Anne was not a patron of the theater. Drama was not at its height. The plays lacked greatness: the tragedies were heavy, the comedies frequently immoral. Those who strove to elevate the tone of the drama weakened their influence for reform by writing in

stiff and unnatural language. There were few geniuses among the actors; Betterton, Cibber, Wilkes, and Booth were the best. There were, however, several really superior actresses; and this is the more remarkable because it was less than fifty years since women had first acted upon the stage. The plays were often accompanied by dancing. In the latter part of the century we come to the reforms in plays, stage management, and theater brought about by David Garrick; to his outstanding genius as an actor; and to the excellence of such plays as those of Sheridan and Goldsmith.

Coffee-Houses

Coffee-houses reached the height of their popularity in the reign of Queen Anne. Over two thousand existed in London at that time, of which nineteen different ones are mentioned by the *Spectator*. The oldest in the city was probably the Grecian, opened for the sale of coffee in 1652 by a Greek servant who had been brought to London from Turkey by an English merchant. Six of the seven referred to in this book are named in the opening paper of the *Spectator*. The names are interesting. Most of them are derived from the names of the proprietors. Such appellations as Will's, Tom's, and so forth, seem natural enough to us in these days when automobile travel has brought into evidence such roadside eating-stands as "Bill's Place." Button's coffee-house was run by a former butler of the countess whom Addison married, and under the poet's patronage became the center of that literary group which was dominated by his brilliant personality. These coffee-houses held an important position in the life of the time. They offered a rendezvous for all sorts of people. Here mingled on equal terms lawyers, literary men, merchants, politicians, and even highwaymen. Here the society idler could pass an hour before dinner or theater. Here a poor writer who lived in a slum garret might receive his friends without humiliation,

or have his mail delivered. Here one could always find a comfortable fire, conversation, and refreshment. A cup of coffee cost a penny. Such little news sheets as existed could be had here; and what is more important, much news and gossip could be picked up which the newspapers had not yet received or were not allowed to publish. These coffee-houses were the chief centers of influence in the formation of public opinion. No gambling was allowed, and fines were imposed for swearing or quarreling. No discussion of religion was permitted. Most of the houses were neutral in politics, but certain of them naturally became the gathering places for special types: Squire's for lawyers; Jonathan's for stockjobbers; the Cocoa Tree, one of the few that served chocolate, for Tories; and St. James's for Whigs. From such gatherings of congenial spirits, clubs naturally resulted. These associations became very numerous; naturally they met in taverns. Addison and Steele belonged to a club named the Kit Kat Club. It was therefore an interesting device, on their part, to use a club as the vehicle for that exchange of ideas for which the *Spectator* was written.

The Country Gentleman

Two hundred years ago if you had met in a London coffee-house a country squire who had come up to town to see the sights, you would have noticed his old-fashioned dress, his lack of city polish, and his provincial ideas; but if he had invited you to his home, you would no doubt have been much interested in seeing the country customs, joining in the rural sports, and sharing the hospitality of the home. Not all squires were so charming as Sir Roger. He combines the lesser faults of the country gentleman of his time with the virtues of an idealized character.

The country gentleman of the eighteenth century was chiefly interested in his estate. He superintended the stock and the raising of the crops. He went to market, and there, over his beer, transacted farm business. His

sports were simple and often crude. He rode, hunted, fished, went to cockfights, and bowled. He was not rich. Usually he had very little education and was practically unread. His traveling had probably not taken him out of the country, and he might have never seen London. Hence his opinions were formed, not from study or mingling with the world, but from tradition and local gossip. Being a descendant of the Cavaliers, he was a loyal Tory, although he often grumbled at the Government. In religion he was devoted — in theory at least — to the Church of England. He was narrow and prejudiced and disliked foreigners, city people, dissenters, and Whigs; nevertheless, he was a figure of importance in the country. Of aristocratic origin, he prided himself on his social position. In time of war he was the King's strongest supporter. In the community he served as justice of the peace and settled minor difficulties. He was a member of the county court, called quarter sessions, or might be chosen by the superior court judges to be one of their assistants in the "quorum" at the assizes held twice a year. It might fall to his lot to be made a sheriff or to represent his shire in Parliament. He was in a position to do much for the well-being of the tenants, the clergy, and the country people as a whole. His charity was often great. Whether good or bad, he was an influential person in his shire.

Traveling

Traveling in the time of Queen Anne was very slow and dangerous. The roads were poor. In muddy weather it was not uncommon for a coach to overturn. "It happened almost every day that coaches stuck fast until a team of cattle could be procured from some neighboring farm to tug them out of the slough." The roads were so narrow that turning out was difficult; one vehicle had to stop while the other passed. This wretched condition was partly due to the law that a road should be kept in

repair by the parishes through which it passed. The unfairness of that law is obvious. The condition of roads was later improved by the establishment of turnpikes with a collection of toll. After dark the perils of traveling increased. It was easy to lose the way; besides, all the main highways were infested with highwaymen drawn from all ranks of life. Considerable romance came to be connected with the names of certain famous "knights of the road" because of their fine horsemanship, daring, and reputed gallantry. Some innkeepers were suspected of being in league with them and supplying information about wealthy travelers. Four, and sometimes six, horses were necessary to draw the stage coach. A postboy rode one of the leaders; the coachman and a guard rode on top — the passengers, too, when the weather was suitable. Those who rode inside were not comfortable, for the coaches had no springs. The greatest speed even of the "flying coaches" was fifty miles in a summer's day. A coach is reported as having gone under adverse conditions only nine miles in six hours. Because journeys were so dangerous and tiresome, many people never went far from home, and those who did thought it wise to make their wills before setting out. The nobility traveled in their own carriages. Ordinary travelers frequently went on horseback, and if special speed was necessary stopped at certain "posts" to secure fresh horses and a boy to take the other horses back. This gives us the origin of the expression "post haste." Heavy articles were carried in stout wagons. A poor man might ride in the straw of such a wagon or might even find a place between the packs on a pack horse. Since the difficulties of traveling increased with darkness, places where travelers could spend the night became important. Hence inns were very prominent in the life of the time. At these points travelers could change horses, and find good food and comfortable beds. The freedom and jollity of these inns is reflected throughout the litera-

ture of the period. There was a parlor for the gentry and a kitchen for guests of humbler rank. The inns were all named, The Boar's Head, for example, and The Three Crows, and over the door of each swung a representative sign. The poorer travelers found shelter at wayside alehouses. When locomotion became rapid with the invention of the steam engine, inns became less important. Is it not interesting that the automobile has brought again into prominence the wayside tavern? Many modern hotels in their names, signs, and furnishings, are imitating old eighteenth-century inns.

Religion

Religious life in the early eighteenth century was not very active. It was marked by little of the animosity of either the Reformation or the Commonwealth. Fear that a Catholic ruler might occupy the English throne had led to the Revolution of 1688 and the accession of William and Mary, strong Protestants. The common danger had temporarily drawn together the supporters of the English Church and those of other Protestant faiths. The bitter feeling toward the Catholics had for years been manifested in an annual carnival on the anniversary of the accession of Elizabeth, November seventeenth, in which the Pope was burned in effigy; but the festivity was accompanied by so much disorder that in 1711 Anne had it suppressed by the police. Dissenters were not persecuted; but some of them, like the Quakers, were ridiculed and caricatured. Many new sects were being formed. John Wesley, whose followers later founded Methodism, was born during this period. As a rule the Tories were loyal upholders of the Established Church; the Whigs were more liberal and sympathized with the nonconformists. There was comparatively little religious earnestness and practical teaching. The service was often merely a matter of form. The clergy as a class were not so influential as they had been before the Re-

formation. They were less well paid and did not have the same social status. With the spread of education they were no longer the scholars of the nation. Few men of noble rank were in the profession. The queen, realizing the religious apathy, was stirred to action. Since the number of churches was not increasing so fast as the size of London, she ordered the building of fifty new ones.

In spite of the general indifference toward religion, there were many brilliant preachers in the city churches and at the universities. These men were interested in theological controversy, church history, and Biblical criticism. They were broad in their acceptance of new ideas, in their tolerance of dissenters, and in their modes of life. They had access to new books and association with cultured people. In the city churches good livings were frequently obtained through money and influence. Often the clergy were pleasure-seeking and selfish.

The status of the country clergy was very low. They were looked upon as plebeian. They found employment as domestic chaplains in the homes of country gentlemen, or were appointed by those gentlemen to preach in country parishes. The position of a clergyman living in the home of a country gentleman was very inferior. Except in unusually cultured homes he was regarded practically as a servant. His chief religious obligation was to say grace at meals; he was expected to leave the table before dessert was served. His duties were numerous: tutoring the children, tending the garden, perhaps taking charge of the accounts, and serving as audience for the stories of his less educated patron or as an opponent in various games. For his work he might receive ten pounds in addition to home and board. Those who had benefices were often in worse condition. If one of them married, he had to find a wife of humble birth, often from the servant class, for the daughter of a gentleman would have been disgraced by marrying a country clergyman

Their salary was provided by tithes, taxes of one tenth of the yearly income from the soil. The remuneration was barely enough to support a family, and their wives and children were poorly dressed. These country clergymen could not afford extensive education, adequate libraries, or travel. They were often narrow in their views and dull in their sermons. And yet the rural clergy, taken as a whole, were an important group. They were better educated than their congregations and had the opportunity to expound to them every Sunday their religious and political views. Since the common people often could not read, and since newspapers were as yet very scarce in the country, the clergy had great influence in forming public opinion. They took much pride in the dignity of their calling, and were loyal supporters of the king. Goldsmith's *Vicar of Wakefield* gives a clear picture of the hardships of an exceptionally fine country preacher of this century.

Historical Background of the Spectator

Queen Anne

The name of Queen Anne is associated with one of the most distinctive epochs in the history of English literature. Into her short reign, also, were crowded historical events of vast importance.

She was born in 1664, the daughter of James II. At nineteen she married George, the brother of the King of Denmark. Of her many children none survived infancy except one; and he died at eleven years of age.

During the reign of Charles II, fear of the establishment of Catholicism led to an attempt to disqualify his brother James from succeeding him. This failed, but when James II had ruled only three years he was driven from the throne, for various arbitrary acts, by the Revolution of 1688. His daughter Mary and her husband, William of Orange, came to the throne. Since William had no child, it was provided that the succession should

pass to Anne, second daughter of James II. She became queen in 1702, at the age of thirty-eight.

The two most important events of her reign were the war of the Spanish Succession and the union of the parliaments of England and Scotland. This union, brought about in 1706, was of great benefit to both countries.

Although this reign was one of political and literary significance, no sovereign could have exerted less real influence than Anne. She was a woman of weak personality, dull, obstinate, fond of flattery. She had three strong interests: defending the rights of the crown, upholding the Church of England, and supporting the claims of her half-brother, the Pretender, as her successor. She early came under the strong domination of the unscrupulous Duchess of Marlborough, who practically ruled her for twenty years, until supplanted in her affections by Mrs. Meacham, a poor relative of the Queen's.

Queen Anne died of apoplexy in 1714. She was succeeded by George I, son of Sophia, granddaughter of James I and wife of the elector of Hanover. George thus became the founder of a new line of English sovereigns, the House of Hanover, in whose hands the royal power still remains, although during the World War the family name was changed from Hanover to Windsor.

War of the Spanish Succession

After the Revolution of 1688, Louis XIV aided the exiled king, James II, in his attempt to regain the throne, until forced by the great naval victory of the English at La Hogue to recognize William as king. But when James died, Louis treacherously recognized the Pretender as the rightful ruler. The sentiment of the English people turned to the support of William. When he died in 1702, the task of punishing France in war fell upon Queen Anne.

Other issues, also, were at stake. Louis was determined that his grandson, Philip, should succeed to the

throne of Spain, which was now vacant, and in this plan he was aided by Bavaria. England, Holland, and Austria were determined to prevent the union of France and Spain into one great power. Moreover, the German Emperor claimed the throne of Spain for his son, the Archduke of Austria. In 1702 England declared war on France. The allied armies were aided by Prussia, Portugal, and Denmark. The greatest general of the war was the Duke of Marlborough, one of the ablest commanders England has ever had. Although dishonest in politics, he was in war a brave soldier and a brilliant leader. With the aid of Prince Eugene, the Austrian general, he won many splendid victories for the allies, among them that of Blenheim in Bavaria.

The New England massacres in Deerfield and other towns in 1704 were the result, in America, of the same bad feeling between England and France, the French enlisting the aid of the Indians in this country.

The Whigs were in favor of the war; but the Tories, because of the great expense, were opposed to prolonging it. In 1710 the Tories carried the election on a peace platform. When, the year following, the Archduke of Austria became Emperor, his supporters no longer wished him to have the throne of Spain. The war was ended by the Peace of Utrecht in 1713. As a result of the war, France was forced to surrender to England considerable portions of her possessions in the New World, among them Newfoundland and Nova Scotia.

The Whigs and the Tories

Party spirit in England was never stronger than during the eighteenth century. Administration by Parliament had not yet become fixed; the seat of power was still in the great families. The two great political parties were the Whigs and Tories. Many of the chief distinctions between them were those which had arisen between the Roundheads and the Cavaliers of the time of Cromwell.

The fundamental issue was the right of the king as opposed to the rights of the people, represented by Parliament. The names Whig and Tory were first applied in 1679, in the reign of Charles II. One group in Parliament wished to prevent the accession to the throne of James, the brother of Charles II, because he was a Catholic. Those who opposed his succession supported a measure known as the Exclusion Bill. The king dissolved Parliament. Those who wished the bill passed petitioned Charles to call Parliament again. They were called Petitioners, but nicknamed Whigs. The nickname had been given to the Presbyterian rebels of Scotland, and was now applied with the implication that the drafters of the bill were Protestant fanatics and rebels. Those who supported the king in his defense of his brother's rights naturally hated the Exclusion Bill and were called Abhorrers; they were nicknamed Tories in order to liken them to the rebel outlaws of Ireland, who were Catholics. The extreme Tories were called Jacobites from their loyalty to James, in Latin *Jacobus*.

Four main issues developed between the two parties. The first great principle was the right of the people to elect kings and to limit royal power; the Tories believed in the "divine right of kings" and hence the monarch's absolute authority in government. Later the issue took on religious significance: the Whigs were more liberal toward dissenters, and after the accession of William and Mary passed the Toleration Act, giving to nonconformists, such as Presbyterians and Quakers, the right of worshiping according to their own beliefs; the Tories were loyal upholders of the Church of England. Still later the party differences took the form of opposition between the landed and the money interests. Trade had become greatly expanded, manufacturing cities had grown, and exports had increased. Merchants, whose duties were comparatively slight, were becoming wealthy in consequence. On the other hand, the country gentlemen had

heavy land taxes and little ready money; they believed that the power should be in the hands of the old families of large estates. The Whigs felt that every good business man should have a share in the government. Again, in the wars to restrict the threatening increase in the power of France and Spain, the Whigs favored fighting because victory would increase the West Indian commerce with England; to the Tories, the war seemed needlessly protracted. These political differences caused great animosity throughout the century.

NUMB. CCCXCI.

The SPECTATOR.

——— Nou tu prece poſcis emaci,
Quæ niſi ſeductis nequeas committere Divis.
At bona pars procerum tacitâ libabit acerrâ..
Haud curvis promptum eſt, murmurque humileſque ſuſurros
Tollere de Templis, & aperto vivere voto.
Mens bona, fama, fides, hæc clarè, & ut audiat hoſpes.
Illa ſibi introrſum, & ſub lingua immurmurat: ô ſi
Ebullit patrui præclarum funus! Et, o ſi
Sub raſiro crepet argenti mihi ſeria dextro
Hercule! pupillumve utinam, quem proximus hæres
Impello, expungam!———

Perſ.

Thurſday, May 29. 1712.

WHERE *Homer* repreſents *Phœnix*, the Tutor of *Achilles*, as perſuading him to lay aſide his Reſentments, and give himſelf up to the Entreaties of his Countrymen, the Poet, in order to make him ſpeak in Character, aſcribes to him a Speech full of thoſe Fables and Allegories which old Men take delight in relating, and which are very proper for Inſtruction. *The Gods*, ſays he, *ſuffer themſelves to be prevailed upon by Entreaties. When Men or Gods have offended them by their Tranſgreſſions, they appeaſe them by Vows and Sacrifices. You muſt know*, Achilles, *that* PRAYERS *are the Daughters of* Jupiter. *They are crippled by frequent Kneeling, have their Faces full of Cares and Wrinkles, and their Eyes always caſt toward Heaven. They are conſtant Attendants on the Goddeſs* ATE, *and march behind her. This Goddeſs walks forward with a bold and haughty Air, and being very light of Foot, runs thro' the whole Earth, grieving and afflicting the Sons of Men. She gets the ſtart of* PRAYERS, *who always follow her, in order to heal thoſe Perſons whom ſhe wounds. He who Honours theſe Daughters of* Jupiter, *when they draw near to him, receives great Benefit from them; but as for him who rejects them, they intreat their Father to give his Orders to the Goddeſs* ATE *to puniſh him for his Hardneſs of Heart.* This noble Allegory needs but little Explanation; for whether the Goddeſs *ATE* ſignifies Injury as ſome have explained it, or Guilt in general as others, or Divine Juſtice, as I am the more apt to think, the Interpretation is obvious enough.

I ſhall produce another Heathen Fable relating to Prayers, which is of a more diverting kind. One would think, by ſome Paſſages in it, that it was compoſed by *Lucian*, or at leaſt by ſome Author who has endeavoured to imitate his way of Writing; but as Diſſertations of this Nature are more curious than uſeful, I ſhall give my Reader the Fable, without any further Enquiries after the Author.

Menippus the Philoſopher was a ſecond time taken up into Heaven by *Jupiter*, when for his Entertainment he lifted up a Trap-door that was placed by his Foot-ſtool. At its riſing there iſſued through it ſuch a Din of Cries as aſtoniſhed the Philoſopher; upon his aſking what they meant, *Jupiter* told him they were the Prayers that were ſent up to him from the Earth. *Menippus*, amidſt the Confuſion of Voices, which was ſo great that nothing leſs than the Ear of *Jove* could diſtinguiſh them, heard the Words, *Riches*, *Honour*, and *Long Life* repeated in ſeveral different Tones and Languages. When the firſt Hubbub of Sounds was over, the Trap-door being left open, the Voices came up more ſeparate and diſtinct. The firſt Prayer was a very odd one, it came from *Athens*, and deſired *Jupiter* to encreaſe the Wiſdom and the Beard of his humble Supplicant. *Menippus* knew it, by the Voice, to be the Prayer of his Friend *Licander* the Philoſopher. This was ſucceeded by the Petition of one who had juſt laden a Ship, and promiſed *Jupiter*, if he took Care of it, and returned it home again full of Riches, he would make him an Offering of a Silver Cup. *Jupiter* thanked him for nothing; and bending down his Ear more attentively than ordinary heard a Voice complaining to him of the Cruelty of an *Epheſian* Widow, and begging him to breed Compaſſion in her Heart. This, ſays *Jupiter*, is a very honeſt Fellow, I have received a great deal of Incenſe from him; I will not be ſo cruel to him as to hear his Prayer. He was interrupted with a whole volly of Vows which were made for the Health of a Tyrannical Prince by his Subjects who prayed for him in his Preſence *Menippus* was ſurpriſed, after having liſtned to Prayers offered up with ſo much Ardour and Devotion, to hear low Whiſpers from the ſame Aſſembly expoſtulating with *Jove* for ſuffering ſuch a Tyrant to live, and asking him how his Thunder could lie idle. *Jupiter* was ſo offended at theſe prevaricating Raſcals that he took down the firſt Vows, and puffed away the laſt. The Philoſopher ſeeing a great Cloud mounting upwards, and making its way directly to the Trap-door, enquired of *Jupiter* what it meant. This, ſays *Jupiter*, is the Smoak of a whole Hecatomb that is offered me by the General of an Army, who is very importunate with me to let him cut off an hundred thouſand Men that are drawn up in Array againſt him; What does the impudent Wretch think I ſee in him to believe that I will make a Sacrifice of ſo many Mortals as good as himſelf, and all this

'to his Glory forsooth? But hark, says *Jupiter*, there is a Voice that I never heard but in time of danger; 'tis a Rogue that is shipwrecked in the *Ionian* Sea: I saved him on a Plank but three days ago, upon his promise to mend his Manners; the Scoundrel is not worth a Groat, and yet has the Impudence to offer me a Temple if I will keep him from sinking. —— But yonder, says he, is a special Youth for you, he desires me to take his Father, who keeps a great Estate from him, out of the Miseries of human Life The old Fellow shall live till he makes his Heart ake, I can tell him that for his pains. This was followed by the soft Voice of a pious Lady, desiring *Jupiter* that she might appear amiable and charming in the sight of her Emperor As the Philosopher was reflecting on this extraordinary Petition, there blew a gentle Wind through the Trap-door which he at first mistook for a Gale of *Zephirs*, but afterwards found it to be a Breeze of Sighs: they smelt strong of Flowers and Incense, and were succeeded by most passionate Complaints of Wounds and Torments, Fires and Arrows, Cruelty, Despair and Death. *Alemppus* fancied that such lamentable Cries arose from some general Execution, or from Wretches lying under the Torture, but *Jupiter* told him that they came up to him from the Isle of *Paphos*, and that he every Day received Complaints of the same nature from that whimsical Tribe of Mortals who are called Lovers. I am so trifled with, says he, by this Generation of both Sexes, and find it so impossible to please them, whether I grant or refuse their Petitions, that I shall order a Western Wind for the future to intercept them in their Passage and blow them at Random upon the Earth. The last Petition I heard was from a very aged Man of near an Hundred Years old, begging but for one Year more of Life, and then promising to die contented. This is the rarest old Fellow! says *Jupiter*: He has made this Prayer to me for above twenty Years together. When he was but Fifty Year old, he desired only that he might live to see his Son settled in the World, I granted it. He then begged the same Favour for his Daughter, and afterwards that he might see the Education of a Grandson; when all this was brought about, he puts up a Petition that he might live to finish a House he was Building: In short, he is an unreasonable old Cur, and never wants an Excuse; I will hear no more of him. Upon which he flung down the Trap-Door in a Passion, and was resolved to give no more Audiences that Day.

Notwithstanding the Levity of this Fable, the Moral of it very well deserves our Attention, and is the same with that which has been inculcated by *Socrates* and *Plato*, not to mention *Juvenal* and *Persius*, who have each of them made the finest Satyr in their whole Works upon this Subject. The Vanity of Mens Wishes, which are the natural Prayers of the Mind, as well as those Secret Devotions which they offer to the Supreme Being are sufficiently exposed by it. Among many other Reasons for Set Forms of Prayer, I have often thought it a very good one, that by this means the Folly and Extravagance of Mens Desires may be kept within due Bounds, and not break out in absurd and ridiculous Petitions on so great and solemn an Occasion.

For the Benefit of Mrs. Saunders.

At the Desire of several Ladies of Quality.

By Her Majesty's Company of Comedians,

AT the Theatre Royal in Drury-Lane, this present Thursday, being the 29th Day of May, will be presented a Play call'd, The Unhappy Favourite, or, The Earl of Essex. The part of Essex by Mr. Wilks, Southampton by Mr. Mills, Burleigh by Mr. Keen, the Queen by Mrs. Knight, Countess of Rutland by Mrs. Bradshaw. With Entertainments of Comic Dancing by Mr. Thurmond, Mr. Price, Mrs. Bicknell, and others.

AT the Queen's Theatre in the Hay-Market, on Saturday next, being the 31st of May, will be performed an Opera called Hydaspes. Being the last time of performing it this Season. Boxes 8s. Pit 5s. Full Gallery 4s. 6d. Upper Gallery 2s. 6d. Pocket upon the Stage half a Guinea.

Just Published, A Second Edition of

Four Sermons: I. On the Death of Queen Mary, 1694. II. On the Death of the Duke of Gloucester 1700. III. On the Death of King William 1701. IV. On the Queen's Accession to the Throne in 1703. With a large Preface. By William Lord Bishop of St. Asaph. Printed for Charles Harper at the Flower-de-luce over against St. Dunstan's Church in Fleetstreet.

For SALE by the CANDLE.

To Morrow the 30th Instant, at Lloyd's Coffee-House in Lombard-street at 5 in the Afternoon, (if not one Cask in a Lot) 40 Puncheons of excellent French Prize Brandy, (four dozen and Cognacs) full proof, Nantz, an entire Parcel, (not any having been sold out or exposed to Sale) just landed, now in a Warehouse fronting the Thames at Smart-Key between Lambeth and Billingsgate. To be seen and tasted this Day from 8 to 1, and from 2 to 6, and all to-morrow 'till the time of Sale. To be sold by Thos. Tomkins, Broker, in Seething-lane in Tower-street.

For SALE by the CANDLE.

On Thursday the 5th of June, at Lloyd's Coffee-House in Lombard-street, at 5 in the Afternoon, The entire Cargo of (the Ship) The Abraham and Isaac, Henry Wolfe Master, consisting of about 160 Pipes, Hhds, and quarter Casks, of excellent new White Malmsey Madera Wines, &c. rich, rare, and of a curious Flavour, and the best Wines that have been imported from Madera, neat, and not any part sold out of the said Cargo, just landed, and now in Goldsmiths-Alley between Billingsgate and the Custom-house. To be seen on Monday the 2d, Tuesday the 3d, and Wednesday the 4th of June, from 7 to 12, and from 2 to 7, and from 7 to 9 (in the Morning) being the Hour of Sale, on Thursday the 5th, as above. Note, the Buyers are desired to appear punctually at the Hour appointed, because the Lots are very many. To be sold by Thos. Tomkins, Broker in Seething-lane in Tower-Street.

At the Mountain Wine-Cellar under the Royal Scotch-Coffee-house in Bevis-street, is sold by retail excellent Mountain Bellage Wine at 6 s. 8 d. per Gallon or 1 s. 9 d. per Quart, and Red Viana Wine at 3 s. 4 d. per Bottle; each Bottle at most will pay but 2 d. there being 13 Bottles, warranted all neat and pure from the Grape.

Lost on Sunday the 25th Instant, between the Mall in St. James's Park, and the Spring Garden-Gate, a large oval-side Case of a Gold Watch, somewhat bruised about the Spring, and in the inside a piece of red Gold-bearers Paper; whoever brings it to Charles Lillie at the corner of Beaufort-Buildings in the Strand, shall receive two Guineas reward, and have no Questions asked.

Whereas about 18 Months ago there was a parcel of Glove-Lots at the Right Honourable the Earl of Saint's in Arlington-street; if any Person can give the Quantities and Colours, paying the Charges, may enquire of Mr. Brooman, Upholsterer next Door to the Oxford Tun Tavern in the Strand, and they shall know them again.

There is lately brought over from Italy a small Quantity of very rich Distilled Waters, made by Trofeno Ribeyra, Principal Distiller to his Royal Highness the Duke of Savoy. They are all put into Chrystal Flasks, each of which contains 24 Bottles (3 in a full Quart) and consists of the 4 following Select Sorts, viz. Muskflour, Orangeflour, Burgamot, and Perfect, they are all of a double Spirit, and distilled in the same manner as the Citron Waters of Bradoes, and of the same Strength, yet they are much pleasanter, and but one third of the Price. They are really pure and genuine as they were imported, and may be seen and tasted every Day at Mr. Paul Girards at the three Flower-de-Luces next Door to Northumberland House near Charing-cross, where they are sold in order for a quick Sale only at 3 Guineas per Chest. N. B. There has been none of these Sorts in England, unless in Prosecco, these 5 Years past.

LONDON: Printed for *Sam. Buckley*, at the *Dolphin* in *Little-Britain*; and Sold by *A Baldwin* in *Warwick-Lane*; where Advertisements are taken in, as also by *Charles Lillie*, Perfumer, at the Corner of *Beauford-Buildings* in the *Strand*

SIR ROGER DE COVERLEY

I

THE SPECTATOR'S ACCOUNT OF HIMSELF

Non fumum ex fulgore, sed ex fumo dare lucem
Cogitat, ut speciosa dehinc miracula promat.
HORACE, *Ars Poetica*, 143, 144

I HAVE observed that a reader seldom peruses a book with pleasure till he knows whether the writer of it be a black or a fair man, of a mild or choleric disposition, married or a bachelor, with other particulars of the like nature, that conduce very much to the right understanding of an author. To gratify this curiosity, which is so natural to a reader, I design this paper and my next as prefatory discourses to my following writings, and shall give some account in them of the several persons that are engaged in this work. As the chief trouble of compiling, digesting, and correcting, will fall to my share, I must do myself the justice to open the work with my own history.

I was born to a small hereditary estate, which, according to the tradition of the village where it lies, was bounded by the same hedges and ditches in William the Conqueror's time that it is at present, and has been delivered down from father to son whole and entire, without the loss or acquisition of a single field or meadow, during the space of six hundred years. There runs a story in the family, that [before I was born] my mother dreamt that she was [to bring forth] a judge; whether this might proceed from a lawsuit

which was then depending in the family, or my father's being a justice of the peace, I cannot determine; for I am not so vain as to think it presaged any dignity that I should arrive at in my future life, though that was the interpretation which the neighborhood put upon it. The gravity of my behavior at my very first appearance in the world seemed to favor my mother's dream: for, as she has often told me, I threw away my rattle before I was two months old, and would not make use of my coral till they had taken away the bells from it.

As for the rest of my infancy, there being nothing in it remarkable, I shall pass it over in silence. I find, that, during my nonage, I had the reputation of a very sullen youth, but was always a favorite of my schoolmaster, who used to say, *that my parts were solid, and would wear well.* I had not been long at the University, before I distinguished myself by a most profound silence; for, during the space of eight years, excepting in the public exercises of the college, I scarce uttered the quantity of an hundred words; and indeed do not remember that I ever spoke three sentences together in my whole life. Whilst I was in this learned body, I applied myself with so much diligence to my studies, that there are very few celebrated books, either in the learned or modern tongues, which I am not acquainted with.

Upon the death of my father, I was resolved to travel into foreign countries, and therefore left the University with the character of an odd unaccountable fellow, that had a great deal of learning, if I would but show it. An insatiable thirst after knowledge carried me into all the countries of Europe in which there was anything new or strange to be seen;

nay, to such a degree was my curiosity raised, that having read the controversies of some great men concerning the antiquities of Egypt, I made a voyage to Grand Cairo, on purpose to take the measure of a pyramid: and, as soon as I had set myself right in that particular, returned to my native country with great satisfaction.

I have passed my latter years in this city, where I am frequently seen in most public places, though there are not above half a dozen of my select friends that know me: of whom my next paper shall give a more particular account. There is no place of general resort wherein I do not often make my appearance; sometimes I am seen thrusting my head into a round of politicians at Will's, and listening with great attention to the narratives that are made in those little circular audiences. Sometimes I smoke a pipe at Child's, and while I seem attentive to nothing but the *Postman*, overhear the conversation of every table in the room. I appear on Sunday nights at St. James's coffee-house, and sometimes join the little committee of politics in the inner room, as one who comes there to hear and improve. My face is likewise very well known at the Grecian, the Cocoa Tree, and in the theaters both of Drury Lane and the Hay Market. I have been taken for a merchant upon the Exchange for above these ten years, and sometimes pass for a Jew in the assembly of stock-jobbers at Jonathan's. In short, wherever I see a cluster of people, I always mix with them, though I never open my lips but in my own club.

Thus I live in the world rather as a spectator of mankind than as one of the species; by which means I have made myself a speculative statesman, soldier,

merchant, and artisan, without ever meddling with any practical part in life. I am very well versed in the theory of a husband or a father and can discern the errors in the economy, business, and diversion of others, better than those who are engaged in them: as standers-by discover blots, which are apt to escape those who are in the game. I never espoused any party with violence, and am resolved to observe an exact neutrality between the Whigs and Tories, unless I shall be forced to declare myself by the hostilities of either side. In short, I have acted in all the parts of my life as a looker-on, which is the character I intend to preserve in this paper.

I have given the reader just so much of my history and character, as to let him see I am not altogether unqualified for the business I have undertaken. As for other particulars in my life and adventures, I shall insert them in following papers, as I shall see occasion. In the mean time, when I consider how much I have seen, read, and heard, I begin to blame my own taciturnity; and since I have neither time nor inclination to communicate the fullness of my heart in speech, I am resolved to do it in writing and to print myself out, if possible, before I die. I have been often told by my friends, that it is pity so many useful discoveries which I have made should be in the possession of a silent man. For this reason, therefore, I shall publish a sheet full of thoughts every morning, for the benefit of my contemporaries; and if I can any way contribute to the diversion or improvement of the country in which I live, I shall leave it when I am summoned out of it, with the secret satisfaction of thinking that I have not lived in vain.

There are three very material points which I have

not spoken to in this paper, and which, for several important reasons, I must keep to myself, at least for some time: I mean, an account of my name, my age, and my lodgings. I must confess I would gratify my reader in anything that is reasonable; but as for these three particulars, though I am sensible they might tend very much to the embellishment of my paper, I cannot yet come to a resolution of communicating them to the public. They would indeed draw me out of that obscurity which I have enjoyed for many years, and expose me in public places to several salutes and civilities, which have been always very disagreeable to me; for the greatest pain I can suffer is the being talked to, and being stared at. It is for this reason likewise that I keep my complexion and dress as very great secrets; though it is not impossible but I may make discoveries of both in the progress of the work I have undertaken.

After having been thus particular upon myself, I shall in to-morrow's paper give an account of those gentlemen who are concerned with me in this work; for, as I have before intimated, a plan of it is laid and concerted (as all other matters of importance are) in a club. However, as my friends have engaged me to stand in the front, those who have a mind to correspond with me may direct their letters to the SPECTATOR, at Mr. Buckley's in Little Britain. For I must further acquaint the reader, that though our club meets only on Tuesdays and Thursdays, we have appointed a committee to sit every night, for the inspection of all such papers as may contribute to the advancement of the public weal.

II

THE CLUB

Ast alii sex,
Et plures, uno conclamant ore.
JUVENAL, *Satire* VII, 167

THE first of our society is a gentleman of Worcestershire, of ancient descent, a baronet, his name Sir Roger de Coverley. His great-grandfather was inventor of that famous country-dance which is called after him. All who know that shire are very well acquainted with the parts and merits of Sir Roger. He is a gentleman that is very singular in his behavior, but his singularities proceed from his good sense, and are contradictions to the manners of the world only as he thinks the world is in the wrong. However, this humor creates him no enemies, for he does nothing with sourness or obstinacy; and his being unconfined to modes and forms makes him but the readier and more capable to please and oblige all who know him. When he is in town, he lives in Soho Square. It is said he keeps himself a bachelor by reason he was crossed in love by a perverse beautiful widow of the next county to him. Before this disappointment, Sir Roger was what you call a fine gentleman, had often supped with my Lord Rochester and Sir George Etherege, fought a duel upon his first coming to town, and kicked Bully Dawson in a public coffee-house for calling him "youngster." But being ill used by the above-mentioned widow, he was very serious for a year and a half; and though, his temper

being naturally jovial, he at last got over it, he grew careless of himself, and never dressed afterwards. He continues to wear a coat and doublet of the same cut that were in fashion at the time of his repulse, which, in his merry humors, he tells us, has been in and out twelve times since he first wore it. He is now in his fifty-sixth year, cheerful, gay, and hearty; keeps a good house in both town and country; a great lover of mankind; but there is such a mirthful cast in his behavior, that he is rather beloved than esteemed. His tenants grow rich, his servants look satisfied, all the young women profess love to him, and the young men are glad of his company: when he comes into a house he calls the servants by their names, and talks all the way upstairs to a visit. I must not omit that Sir Roger is a justice of the quorum; that he fills the chair at a quarter-session with great abilities; and, three months ago, gained universal applause by explaining a passage in the Game Act.

The gentleman next in esteem and authority among us is another bachelor, who is a member of the Inner Temple; a man of great probity, wit, and understanding; but he has chosen his place of residence rather to obey the direction of an old humorsome father, than in pursuit of his own inclinations. He was placed there to study the laws of the land, and is the most learned of any of the house in those of the stage. Aristotle and Longinus are much better understood by him than Littleton or Coke. The father sends up every post questions relating to marriage-articles, leases, and tenures, in the neighborhood; all which questions he agrees with an attorney to answer and take care of in the lump. He is studying the passions themselves, when he should be inquiring into the de-

bates among men which arise from them. He knows the argument of each of the orations of Demosthenes and Tully, but not one case in the reports of our own courts. No one ever took him for a fool, but none, except his intimate friends, know he has a great deal of wit. This turn makes him at once both disinterested and agreeable: as few of his thoughts are drawn from business, they are most of them fit for conversation. His taste of books is a little too just for the age he lives in; he has read all, but approves of very few. His familiarity with the customs, manners, actions, and writings of the ancients makes him a very delicate observer of what occurs to him in the present world. He is an excellent critic, and the time of the play is his hour of business; exactly at five he passes through New Inn, crosses through Russell Court, and takes a turn at Will's till the play begins; he has his shoes rubbed and his periwig powdered at the barber's as you go into the Rose. It is for the good of the audience when he is at a play, for the actors have an ambition to please him.

The person of next consideration is Sir Andrew Freeport, a merchant of great eminence in the city of London, a person of indefatigable industry, strong reason, and great experience. His notions of trade are noble and generous, and (as every rich man has usually some sly way of jesting, which would make no great figure were he not a rich man) he calls the sea the British Common. He is acquainted with commerce in all its parts, and will tell you that it is a stupid and barbarous way to extend dominion by arms; for true power is to be got by arts and industry. He will often argue that if this part of our trade were well cultivated, we should gain from one nation; and

if another, from another. I have heard him prove that diligence makes more lasting acquisitions than valor, and that sloth has ruined more nations than the sword. He abounds in several frugal maxims, amongst which the greatest favorite is, "A penny saved is a penny got." A general trader of good sense is pleasanter company than a general scholar; and Sir Andrew having a natural unaffected eloquence, the perspicuity of his discourse gives the same pleasure that wit would in another man. He has made his fortunes himself, and says that England may be richer than other kingdoms by as plain methods as he himself is richer than other men; though at the same time I can say this of him, that there is not a point in the compass but blows home a ship in which he is an owner.

Next to Sir Andrew in the clubroom sits Captain Sentry, a gentleman of great courage, good understanding, but invincible modesty. He is one of those that deserve very well, but are very awkward at putting their talents within the observation of such as should take notice of them. He was some years a captain, and behaved himself with great gallantry in several engagements and at several sieges; but having a small estate of his own, and being next heir to Sir Roger, he has quitted a way of life in which no man can rise suitably to his merit who is not something of a courtier as well as a soldier. I have heard him often lament that in a profession where merit is placed in so conspicuous a view, impudence should get the better of modesty. When he has talked to this purpose I never heard him make a sour expression, but frankly confess that he left the world because he was not fit for it. A strict honesty and an even regular behavior

are in themselves obstacles to him that must press through crowds, who endeavor at the same end with himself — the favor of a commander. He will, however, in this way of talk excuse generals for not disposing according to men's desert, or inquiring into it: "for," says he, "that great man who has a mind to help me, has as many to break through to come at me, as I have to come at him"; therefore he will conclude, that the man who would make a figure, especially in a military way, must get over all false modesty, and assist his patron against the importunity of other pretenders by a proper assurance in his own vindication. He says it is a civil cowardice to be backward in asserting what you ought to expect, as it is a military fear to be slow in attacking when it is your duty. With this candor does the gentleman speak of himself and others. The same frankness runs through all his conversation. The military part of his life has furnished him with many adventures, in the relation of which he is very agreeable to the company; for he is never overbearing, though accustomed to command men in the utmost degree below him; nor ever too obsequious from a habit of obeying men highly above him.

But that our society may not appear a set of humorists unacquainted with the gallantries and pleasures of the age, we have among us the gallant Will Honeycomb, a gentleman who according to his years should be in the decline of his life, but having ever been very careful of his person, and always had a very easy fortune, time has made but very little impression either by wrinkles on his forehead, or traces in his brain. His person is well turned, and of good height. He is very ready at that sort of discourse with which

men usually entertain women. He has all his life dressed very well, and remembers habits as others do men. He can smile when one speaks to him, and laughs easily. He knows the history of every mode, and can inform you from which of the French king's wenches our wives and daughters had this manner of curling their hair, that way of placing their hoods; whose frailty was covered by such a sort of petticoat, and whose vanity to show her foot made that part of the dress so short in such a year; in a word, all his conversation and knowledge has been in the female world. As other men of his age will take notice to you what such a minister said upon such and such an occasion, he will tell you when the Duke of Monmouth danced at court such a woman was then smitten, another was taken with him at the head of his troop in the Park. In all these important relations, he has ever about the same time received a kind glance or a blow of a fan from some celebrated beauty, mother of the present Lord Such-a-one. If you speak of a young commoner that said a lively thing in the House, he starts up: "He has good blood in his veins; Tom Mirabel begot him; the rogue cheated me in that affair: that young fellow's mother used me more like a dog than any woman I ever made advances to." This way of talking of his very much enlivens the conversation among us of a more sedate turn; and I find there is not one of the company, but myself, who rarely speak at all but speaks of him as of that sort of man who is usually called a well-bred fine gentleman. To conclude his character, where women are not concerned, he is an honest worthy man.

I cannot tell whether I am to account him whom I am next to speak of as one of our company, for he

visits us but seldom; but when he does, it adds to every man else a new enjoyment of himself. He is a clergyman, a very philosophic man, of general learning, great sanctity of life, and the most exact good breeding. He has the misfortune to be of a very weak constitution, and consequently cannot accept of such cares and business as preferments in his function would oblige him to; he is therefore among divines what a chamber-counselor is among lawyers. The probity of his mind, and the integrity of his life, create him followers, as being eloquent or loud advances others. He seldom introduces the subject he speaks upon; but we are so far gone in years, that he observes, when he is among us, an earnestness to have him fall on some divine topic, which he always treats with much authority, as one who has no interests in this world, as one who is hastening to the object of all his wishes, and conceives hope from his decays and infirmities. These are my ordinary companions.

III

SIR ROGER ON MEN OF FINE PARTS

Credebant hoc grande nefas, et morte piandum,
Si juvenis vetulo non assurrexerat.

JUVENAL, *Satire* XIII, 54, 55

I KNOW no evil under the sun so great as the abuse of the understanding, and yet there is no one vice more common. It has diffused itself through both sexes, and all qualities of mankind; and there is hardly that person to be found, who is not more concerned for the reputation of wit and sense, than honesty and virtue. But this unhappy affectation of being wise rather than honest, witty than good-natured, is the source of most of the ill habits of life. Such false impressions are owing to the abandoned writings of men of wit, and the awkward imitation of the rest of mankind.

For this reason Sir Roger was saying last night, that he was of opinion that none but men of fine parts deserve to be hanged. The reflections of such men are so delicate upon all occurrences which they are concerned in, that they should be exposed to more than ordinary infamy and punishment, for offending against such quick admonitions as their own souls give them, and blunting the fine edge of their minds in such a manner, that they are no more shocked at vice and folly than men of slower capacities. There is no greater monster in being than a very ill man of great parts. He lives like a man in a palsy, with one side of him dead. While perhaps he enjoys the satisfaction of luxury, of wealth, of ambition, he has lost

the taste of good-will, of friendship, of innocence. Scarecrow, the beggar, in Lincoln's-inn-fields, who disabled himself in his right leg, and asks alms all day to get himself a warm supper and a trull at night, is not half so despicable a wretch, as such a man of sense. The beggar has no relish above sensations; he finds rest more agreeable than motion; and while he has a warm fire and his doxy, never reflects that he deserves to be whipped. Every man who terminates his satisfaction and enjoyments within the supply of his own necessities and passions is, says Sir Roger, in my eye, as poor a rogue as Scarecrow. "But," continued he, "for the loss of public and private virtue, we are beholden to your men of parts forsooth; it is with them no matter what is done, so it is done with an air. But to me, who am so whimsical in a corrupt age as to act according to nature and reason, a selfish man, in the most shining circumstance and equipage, appears in the same condition with the fellow above-mentioned, but more contemptible in proportion to what more he robs the public of, and enjoys above him. I lay it down therefore for a rule, that the whole man is to move together; that every action of any importance is to have a prospect of public good; and that the general tendency of our indifferent actions ought to be agreeable to the dictates of reason, of religion, of good-breeding; without this, a man, as I have before hinted, is hopping instead of walking, he is not in his entire and proper motion."

While the honest knight was thus bewildering himself in good starts, I looked attentively upon him, which made him, I thought, collect his mind a little. "What I aim at," says he, "is to represent that I am of opinion, to polish our understandings, and neglect

our manners, is of all things the most inexcusable. Reason should govern passion, but instead of that you see, it is often subservient to it; and, as unaccountable as one would think it, a wise man is not always a good man." This degeneracy is not only the guilt of particular persons, but also, at some times, of a whole people; and perhaps it may appear upon examination, that the most polite ages are the least virtuous. This may be attributed to the folly of admitting wit and learning as merit in themselves, without considering the application of them. By this means it becomes a rule, not so much to regard what we do, as how we do it. But this false beauty will not pass upon men of honest minds and true taste. Sir Richard Blackmore says, with as much good sense as virtue, "It is a mighty dishonor and shame to employ excellent faculties and abundance of wit, to humor and please men in their vices and follies. The great enemy of mankind, notwithstanding his wit and angelic faculties, is the most odious being in the whole creation." He goes on soon after to say, very generously, that he undertook the writing of his poem "to rescue the Muses out of the hands of ravishers, to restore them to their sweet and chaste mansions, and to engage them in an employment suitable to their dignity." This certainly ought to be the purpose of every man who appears in public, and whoever does not proceed upon that foundation injures his country as fast as he succeeds in his studies. When modesty ceases to be the chief ornament of one sex, and integrity of the other, society is upon a wrong basis, and we shall be ever after without rules to guide our judgment in what is really becoming and ornamental. Nature and reason direct one thing, passion and

humor another. To follow the dictates of the two latter is going into a road that is both endless and intricate; when we pursue the other, our passage is delightful, and what we aim at easily attainable.

I do not doubt but England is at present as polite a nation as any in the world; but any man who thinks can easily see, that the affectation of being gay and in fashion has very near eaten up our good sense and our religion. Is there anything so just as that mode and gallantry should be built upon exerting ourselves in what is proper and agreeable to the institutions of justice and piety among us? And yet is there anything more common than that we run in perfect contradiction to them? All which is supported by no other pretension than that it is done with what we call a good grace.

Nothing ought to be held laudable or becoming, but what nature itself should prompt us to think so. Respect to all kinds of superiors is founded methinks upon instinct; and yet what is so ridiculous as age? I make this abrupt transition to the mention of this vice, more than any other, in order to introduce a little story, which I think a pretty instance that the most polite age is in danger of being the most vicious.

"It happened at Athens, during a public representation of some play exhibited in honor of the commonwealth, that an old gentleman came too late for a place suitable to his age and quality. Many of the young gentlemen, who observed the difficulty and confusion he was in, made signs to him that they would accommodate him if he came where they sat. The good man bustled through the crowd accordingly; but when he came to the seats to which he was invited, the jest was to sit close and expose him, as he

stood, out of countenance, to the whole audience. The frolic went round all the Athenian benches. But on those occasions there were also particular places assigned for foreigners. When the good man skulked towards the boxes appointed for the Lacedæmonians, that honest people, more virtuous than polite, rose up all to a man, and with the greatest respect received him among them. The Athenians being suddenly touched with a sense of the Spartan virtue and their own degeneracy, gave a thunder of applause; and the old man cried out, 'The Athenians understand what is good, but the Lacedæmonians practice it.'"

IV

A MEETING OF THE CLUB

Parcit
Cognatis maculis similis fera.
JUVENAL, *Satires*, 159

THE club of which I am a member is very luckily composed of such persons as are engaged in different ways of life, and deputed as it were out of the most conspicuous classes of mankind: by this means I am furnished with the greatest variety of hints and materials, and know everything that passes in the different quarters and divisions, not only of this great city, but of the whole kingdom. My readers, too, have the satisfaction to find, that there is no rank or degree among them who have not their representative in this club, and that there is always somebody present who will take care of their respective interests, that nothing may be written or published to the prejudice or infringement of their just rights and privileges.

I last night sat very late in company with this select body of friends, who entertained me with several remarks which they and others had made upon these my speculations, as also with the various success, which they had met with among their several ranks and degrees of readers. Will Honeycomb told me, in the softest manner he could, that there were some ladies (but for your comfort, says Will, they are not those of the most wit) that were offended at the liberties I had taken with the opera and the puppet-show; that some of them were likewise very much sur-

prised, that I should think such serious points as the dress and equipage of persons of quality proper subjects for raillery.

He was going on, when Sir Andrew Freeport took him up short, and told him, that the papers he hinted at had done great good in the city, and that all their wives and daughters were the better for them: and further added, that the whole city thought themselves very much obliged to me for declaring my generous intentions to scourge vice and folly as they appear in a multitude, without condescending to be a publisher of particular intrigues and cuckoldoms. In short, says Sir Andrew, if you avoid that foolish beaten road of falling upon aldermen and citizens, and employ your pen upon the vanity and luxury of courts, your paper must needs be of general use.

Upon this my friend the Templar told Sir Andrew, that he wondered to hear a man of his sense talk after that manner; that the city had always been the province for satire; and that the wits of King Charles's time jested upon nothing else during his whole reign. He then showed, by the examples of Horace, Juvenal, Boileau, and the best writers of every age, that the follies of the stage and court had never been accounted too sacred for ridicule, how great soever the persons might be that patronized them. But after all, says he, I think your raillery has made too great an excursion, in attacking several persons of the inns of court; and I do not believe you can show me any precedent for your behavior in that particular.

My good friend, Sir Roger de Coverley, who had said nothing all this while, began his speech with a pish! and told us, that he wondered to see so many men of sense so very serious upon fooleries. "Let

our good friend," says he, "attack every one that deserves it; I would only advise you, Mr. Spectator," applying himself to me, "to take care how you meddle with country squires: they are the ornaments of the English nation; men of good heads and sound bodies! and let me tell you, some of them take it ill of you, that you mention foxhunters with so little respect."

Captain Sentry spoke very sparingly on this occasion. What he said was only to commend my prudence in not touching upon the army, and advised me to continue to act discreetly in that point.

By this time I found every subject of my speculations was taken away from me, by one or other of the club; and began to think myself in the condition of the good man that had one wife who took a dislike to his gray hairs, and another to his black, till by their picking out what each of them had an aversion to, they left his head altogether bald and naked.

While I was thus musing with myself, my worthy friend the clergyman, who, very luckily for me, was at the club that night, undertook my cause. He told us, that he wondered any order of persons should think themselves too considerable to be advised: that it was not quality, but innocence, which exempted men from reproof: that vice and folly ought to be attacked wherever they could be met with, and especially when they were placed in high and conspicuous stations of life. He further added, that my paper would only serve to aggravate the pains of poverty, if it chiefly exposed those who are already depressed, and in some measure turned into ridicule, by the meanness of their conditions and circumstances. He afterwards proceeded to take notice of the great use this paper might be of to the public, by reprehending

those vices which are too trivial for the chastisement of the law, and too fantastical for the cognizance of the pulpit. He then advised me to prosecute my undertaking with cheerfulness, and assured me, that whoever might be displeased with me, I should be approved by all those whose praises do honor to the persons on whom they are bestowed.

The whole club pays a particular deference to the discourse of this gentleman, and are drawn into what he says, as much by the candid and ingenuous manner with which he delivers himself, as by the strength of argument and force of reason which he makes use of. Will Honeycomb immediately agreed that what he had said was right; and that for his part, he would not insist upon the quarter which he had demanded for the ladies. Sir Andrew gave up the city with the same frankness. The Templar would not stand out: and was followed by Sir Roger and the Captain: who all agreed that I should be at liberty to carry the war into what quarter I pleased; provided I continued to combat with criminals in a body, and to assault the vice without hurting the person.

This debate, which was held for the good of mankind, put me in mind of that which the Roman triumvirate were formerly engaged in, for their destruction. Every man at first stood hard for his friend, till they found that by this means they should spoil their proscription: and at length, making a sacrifice of all their acquaintance and relations, furnished out a very decent execution.

Having thus taken my resolution to march on boldly in the cause of virtue and good sense, and to annoy their adversaries in whatever degree or rank of men they may be found, I shall be deaf for the future

to all the remonstrances that shall be made to me on this account. If Punch grow extravagant, I shall reprimand him very freely: if the stage becomes a nursery of folly and impertinence, I shall not be afraid to animadvert upon it. In short, if I meet with anything in city, court, or country, that shocks modesty or good manners, I shall use my utmost endeavors to make an example of it. I must, however, entreat every particular person, who does me the honor to be a reader of this paper, never to think himself, or any one of his friends or enemies, aimed at in what is said: for I promise him, never to draw a faulty character which does not fit at least a thousand people; or to publish a single paper that is not written in the spirit of benevolence, and with a love to mankind.

V

LEONORA'S LIBRARY

Non illa colo calathisve Minervæ
Fœmineas assueta manus.

VIRGIL, *Æneid*, VII, 805, 806

SOME months ago, my friend Sir Roger, being in the country, inclosed a letter to me, directed to a certain lady, whom I shall here call by the name of Leonora, and, as it contained matters of consequence, desired me to deliver it to her with my own hand. Accordingly I waited upon her ladyship pretty early in the morning, and was desired by her woman to walk into her lady's library, till such time as she was in a readiness to receive me. The very sound of a Lady's Library gave me a great curiosity to see it; and, as it was some time before the lady came to me, I had an opportunity of turning over a great many of her books, which were ranged together in a very beautiful order. At the end of the folios (which were finely bound and gilt) were great jars of china placed one above another in a very noble piece of architecture. The quartos were separated from the octavos by a pile of smaller vessels, which rose in a delightful pyramid. The octavos were bounded by tea-dishes of all shapes, colors, and sizes, which were so disposed on a wooden frame that they looked like one continued pillar indented with the finest strokes of sculpture, and stained with the greatest variety of dyes. That part of the library which was designed for the reception of plays and pamphlets, and other

loose papers, was inclosed in a kind of square, consisting of one of the prettiest grotesque works that ever I saw, and made up of scaramouches, lions, monkeys, mandarins, trees, shells, and a thousand other odd figures in China ware. In the midst of the room was a little Japan table, with a quire of gilt paper upon it, and on the paper a silver snuff-box made in the shape of a little book. I found there were several other counterfeit books upon the upper shelves, which were carved in wood, and served only to fill up the number, like fagots in the muster of a regiment. I was wonderfully pleased with such a mixed kind of furniture, as seemed very suitable both to the lady and the scholar, and did not know at first whether I should fancy myself in a grotto, or in a library.

Upon my looking into the books, I found there were some few which the lady had bought for her own use, but that most of them had been got together, either because she had heard them praised, or because she had seen the authors of them. Among several that I examined, I very well remember these that follow.

Ogilby's Virgil.

Dryden's Juvenal.

Cassandra.

Cleopatra.

Astræa.

Sir Isaac Newton's Works.

The Grand Cyrus; with a pin stuck in one of the middle leaves.

Pembroke's Arcadia.

Locke of Human Understanding; with a paper of patches in it.

A spelling-book.

A Dictionary for the explanation of hard words.

Sherlock upon Death.

The fifteen Comforts of Matrimony.

Sir William Temple's Essays.

Father Malbranche's Search after Truth, translated into English.

A book of Novels.

The Academy of Compliments.

Culpepper's Midwifery.

The Ladies' Calling.

Tales in Verse by Mr. Durfey: bound in red leather, gilt on the back, and doubled down in several places.

All the Classic Authors, in wood.

A set of Elzevers, by the same hand.

Clelia: which opened of itself in the place that describes two lovers in a bower.

Baker's Chronicle.

Advice to a Daughter.

The new Atlantis, with a Key to it.

Mr. Steele's Christian Hero.

A Prayer-book; with a bottle of Hungary water by the side of it.

Dr. Sacheverell's Speech.

Fielding's Trial.

Seneca's Morals.

Taylor's holy Living and Dying.

La Ferte's Instructions for Country Dances.

I was taking a catalogue in my pocket-book of these, and several other authors, when Leonora entered, and, upon my presenting her with the letter from the Knight, told me, with an unspeakable grace, that she hoped Sir Roger was in good health. I answered *yes;* for I hate long speeches, and after a bow or two retired.

Leonora was formerly a celebrated beauty, and is still a very lovely woman. She has been a widow for two or three years, and being unfortunate in her first marriage, has taken a resolution never to venture upon a second. She has no children to take care of and leaves the management of her estate to my good friend Sir Roger. But as the mind naturally sinks into a kind of lethargy, and falls asleep, that is not agitated by some favorite pleasures and pursuits, Leonora has turned all the passions of her sex into a love of books and retirement. She converses chiefly with men (as she has often said herself), but it is only in their writings; and she admits of very few male-visitants, except my friend Sir Roger, whom she hears with great pleasure, and without scandal. As her reading has lain very much among romances, it has given her a very particular turn of thinking, and discovers itself even in her house, her gardens, and her furniture. Sir Roger has entertained me an hour together with a description of her country-seat, which is situated in a kind of wilderness, about an hundred miles distant from London, and looks like a little enchanted palace. The rocks about her are shaped into artificial grottoes, covered with woodbines and jessamines. The woods are cut into shady walks, twisted into bowers, and filled with cages of turtles. The springs are made to run among pebbles, and by that means taught to murmur very agreeably. They are likewise collected into a beautiful lake, that is inhabited by a couple of swans, and empties itself by a little rivulet which runs through a green meadow, and is known in the family by the name of The Purling Stream. The Knight likewise tells me, that this lady preserves her game better than any of the gentlemen

in the country. "Not (says Sir Roger) that she sets so great a value upon her partridges and pheasants, as upon her larks and nightingales. For she says that every bird which is killed in her ground will spoil a consort, and that she shall certainly miss him the next year."

When I think how oddly this lady is improved by learning, I look upon her with a mixture of admiration and pity. Amidst these innocent entertainments which she has formed to herself, how much more valuable does she appear than those of her sex, who employ themselves in diversions that are less reasonable, though more in fashion! What improvements would a woman have made, who is so susceptible of impressions from what she reads, had she been guided to such books as have a tendency to enlighten the understanding and rectify the passions, as well as to those which are of little more use than to divert the imagination!

But the manner of a lady's employing herself usefully in reading shall be the subject of another paper, in which I design to recommend such particular books as may be proper for the improvement of the sex. And as this is a subject of a very nice nature, I shall desire my correspondents to give me their thoughts upon it.

VI

SIR ROGER AT HIS COUNTRY HOUSE

Hinc tibi copia
Manabit ad plenum, benigno
Ruris honorum opulenta cornu.
HORACE, *Odes*, I, XVII, 14–17

HAVING often received an invitation from my friend Sir Roger de Coverley to pass away a month with him in the country, I last week accompanied him thither, and am settled with him for some time at his country house, where I intend to form several of my ensuing speculations. Sir Roger, who is very well acquainted with my humor, lets me rise and go to bed when I please, dine at his own table or in my chamber as I think fit, sit still and say nothing without bidding me be merry. When the gentlemen of the country come to see him, he only shows me at a distance: as I have been walking in his fields I have observed them stealing a sight of me over an hedge, and have heard the Knight desiring them not to let me see them, for that I hated to be stared at.

I am the more at ease in Sir Roger's family, because it consists of sober and staid persons; for, as the Knight is the best master in the world, he seldom changes his servants; and as he is beloved by all about him, his servants never care for leaving him; by this means his domestics are all in years, and grown old with their master. You would take his valet de chambre for his brother, his butler is gray-headed, his groom is one of the gravest men that I have ever

IN THE COUNTRY

seen, and his coachman has the looks of a privy counselor. You see the goodness of the master even in the old house dog, and in a gray pad that is kept in the stable with great care and tenderness, out of regard to his past services, though he has been useless for several years.

I could not but observe with a great deal of pleasure, the joy that appeared in the countenances of these ancient domestics upon my friend's arrival at his country-seat. Some of them could not refrain from tears at the sight of their old master; every one of them pressed forward to do something for him, and seemed discouraged if they were not employed. At the same time the good old Knight, with the mixture of the father and the master of the family, tempered the inquiries after his own affairs with several kind questions relating to themselves. This humanity and good nature engages everybody to him, so that when he is pleasant upon any of them, all his family are in good humor, and none so much as the person whom he diverts himself with: on the contrary, if he coughs, or betrays any infirmity of old age, it is easy for a stander-by to observe a secret concern in the looks of all his servants.

My worthy friend has put me under the particular care of his butler, who is a very prudent man, and, as well as the rest of his fellow-servants, wonderfully desirous of pleasing me, because they have often heard their master talk of me as of his particular friend.

My chief companion, when Sir Roger is diverting himself in the woods or the fields, is a very venerable man who is ever with Sir Roger, and has lived at his house in the nature of a chaplain above thirty years. This gentleman is a person of good sense and some

learning, of a very regular life and obliging conversation: he heartily loves Sir Roger, and knows that he is very much in the old Knight's esteem, so that he lives in the family rather as a relation than a dependent.

I have observed in several of my papers that my friend Sir Roger, amidst all his good qualities, is something of an humorist; and that his virtues as well as imperfections are, as it were, tinged by a certain extravagance, which makes them particularly *his*, and distinguishes them from those of other men. This cast of mind, as it is generally very innocent in itself, so it renders his conversation highly agreeable, and more delightful than the same degree of sense and virtue would appear in their common and ordinary colors. As I was walking with him last night, he asked me how I liked the good man whom I have just now mentioned, and without staying for my answer told me that he was afraid of being insulted with Latin and Greek at his own table, for which reason he desired a particular friend of his at the University to find him out a clergyman rather of plain sense than much learning, of a good aspect, a clear voice, a sociable temper, and, if possible, a man that understood a little of backgammon. My friend, says Sir Roger, found me out this gentleman, who, besides the endowments required of him, is, they tell me, a good scholar, though he does not show it. I have given him the parsonage of the parish; and, because I know his value, have settled upon him a good annuity for life. If he outlives me, he shall find that he was higher in my esteem than perhaps he thinks he is. He has now been with me thirty years, and, though he does not know I have taken notice of it, has never in all

that time asked anything of me for himself, though he is every day soliciting me for something in behalf of one or other of my tenants his parishioners. There has not been a lawsuit in the parish since he has lived among them: if any dispute arises they apply themselves to him for the decision; if they do not acquiesce in his judgment, which I think never happened above once or twice at most, they appeal to me. At his first settling with me I made him a present of all the good sermons which have been printed in English, and only begged of him that every Sunday he would pronounce one of them in the pulpit. Accordingly he has digested them into such a series, that they follow one another naturally, and make a continued system of practical divinity.

As Sir Roger was going on in his story, the gentleman we were talking of came up to us; and upon the Knight's asking him who preached to-morrow (for it was Saturday night) told us the Bishop of St. Asaph in the morning, and Dr. South in the afternoon. He then showed us his list of preachers for the whole year, where I saw with a great deal of pleasure Archbishop Tillotson, Bishop Saunderson, Dr. Barrow, Dr. Calamy, with several living authors who have published discourses of practical divinity. I no sooner saw this venerable man in the pulpit, but I very much approved of my friend's insisting upon the qualifications of a good aspect and a clear voice; for I was so charmed with the gracefulness of his figure and delivery, as well as with the discourses he pronounced, that I think I never passed any time more to my satisfaction. A sermon repeated after this manner is like the composition of a poet in the mouth of a graceful actor.

I could heartily wish that more of our country clergy would follow this example; and, instead of wasting their spirits in laborious compositions of their own, would endeavor after a handsome elocution, and all those other talents that are proper to enforce what has been penned by greater masters. This would not only be more easy to themselves, but more edifying to the people.

VII

THE COVERLEY HOUSEHOLD

Æsopo ingentem statuam posuere Attici,
Servumque collocârunt æterna in basi,
Patere honoris scirent ut cuncti viam.

PHÆDRUS, *Ep.* I, 2

THE reception, manner of attendance, undisturbed freedom, and quiet, which I meet with here in the country, has confirmed me in the opinion I always had, that the general corruption of manners in servants is owing to the conduct of masters. The aspect of every one in the family carries so much satisfaction that it appears he knows the happy lot which has befallen him in being a member of it. There is one particular which I have seldom seen but at Sir Roger's; it is usual in all other places, that servants fly from the parts of the house through which their master is passing: on the contrary, here they industriously place themselves in his way; and it is on both sides, as it were, understood as a visit, when the servants appear without calling. This proceeds from the humane and equal temper of the man of the house, who also perfectly well knows how to enjoy a great estate with such economy as ever to be much beforehand. This makes his own mind untroubled and consequently unapt to vent peevish expressions or give passionate or inconsistent orders to those about him. Thus respect and love go together, and a certain cheerfulness in performance of their duty is the particular distinction of the lower part of this family.

When a servant is called before his master, he does not come with an expectation to hear himself rated for some trivial fault, threatened to be stripped, or used with any other unbecoming language, which mean masters often give to worthy servants; but it is often to know what road he took that he came so readily back according to order; whether he passed by such a ground; if the old man who rents it is in good health; or whether he gave Sir Roger's love to him, or the like.

A man who preserves a respect founded on his benevolence to his dependents lives rather like a prince than a master in his family; his orders are received as favors, rather than duties; and the distinction of approaching him is part of the reward for executing what is commanded by him.

There is another circumstance in which my friend excels in his management, which is the manner of rewarding his servants: he has ever been of opinion that giving his cast clothes to be worn by valets has a very ill effect upon little minds, and creates a silly sense of equality between the parties, in persons affected only with outward things. I have heard him often pleasant on this occasion, and describe a young gentleman abusing his man in that coat which a month or two before was the most pleasing distinction he was conscious of in himself. He would turn his discourse still more pleasantly upon the ladies' bounties of this kind; and I have heard him say he knew a fine woman, who distributed rewards and punishments in giving becoming or unbecoming dresses to her maids.

But my good friend is above these little instances of good-will, in bestowing only trifles on his servants; a good servant to him is sure of having it in his choice

very soon of being no servant at all. As I before observed, he is so good an husband, and knows so thoroughly that the skill of the purse is the cardinal virtue of this life — I say, he knows so well that frugality is the support of generosity, that he can often spare a large fine when a tenement falls, and give that settlement to a good servant who has a mind to go into the world, or make a stranger pay the fine to that servant, for his more comfortable maintenance, if he stays in his service.

A man of honor and generosity considers it would be miserable to himself to have no will but that of another, though it were of the best person breathing, and for that reason goes on as fast as he is able to put his servants into independent livelihoods. The greatest part of Sir Roger's estate is tenanted by persons who have served himself or his ancestors. It was to me extremely pleasant to observe the visitants from several parts to welcome his arrival into the country; and all the difference that I could take notice of between the late servants who came to see him, and those who stayed in the family, was that these latter were looked upon as finer gentlemen and better courtiers.

This manumission and placing them in a way of livelihood I look upon as only what is due to a good servant, which encouragement will make his successor be as diligent, as humble, and as ready as he was. There is something wonderful in the narrowness of those minds which can be pleased and be barren of bounty to those who please them.

One might, on this occasion, recount the sense that great persons in all ages have had of the merit of their dependents, and the heroic services which men have

done their masters in the extremity of their fortunes; and shown to their undone patrons that fortune was all the difference between them; but as I design this my speculation only as a gentle admonition to thankless masters, I shall not go out of the occurrences of common life, but assert it as a general observation, that I never saw, but in Sir Roger's family, and one or two more, good servants treated as they ought to be. Sir Roger's kindness extends to their children's children, and this very morning he sent his coachman's grandson to prentice. I shall conclude this paper with an account of a picture in his gallery, where there are many which will deserve my future observation.

At the very upper end of this handsome structure I saw the portraiture of two young men standing in a river, the one naked, the other in a livery. The person supported seemed half dead, but still so much alive as to show in his face exquisite joy and love towards the other. I thought the fainting figure resembled my friend Sir Roger; and looking at the butler, who stood by me, for an account of it, he informed me that the person in the livery was a servant of Sir Roger's, who stood on the shore while his master was swimming, and observing him taken with some sudden illness, and sink under water, jumped in and saved him. He told me Sir Roger took off the dress he was in as soon as he came home, and by a great bounty at that time, followed by his favor ever since, had made him master of that pretty seat which we saw at a distance as we came to this house. I remembered indeed Sir Roger said there lived a very worthy gentleman, to whom he was highly obliged, without mentioning anything further. Upon my looking a little dissatisfied at some part of the picture, my attendant in-

formed me that it was against Sir Roger's will, and at the earnest request of the gentleman himself, that he was drawn in the habit in which he had saved his master.

VIII

WILL WIMBLE

Gratis anhelans, multa agendo nihil agens.
PHÆDRUS, lib. II, fab. v, 3

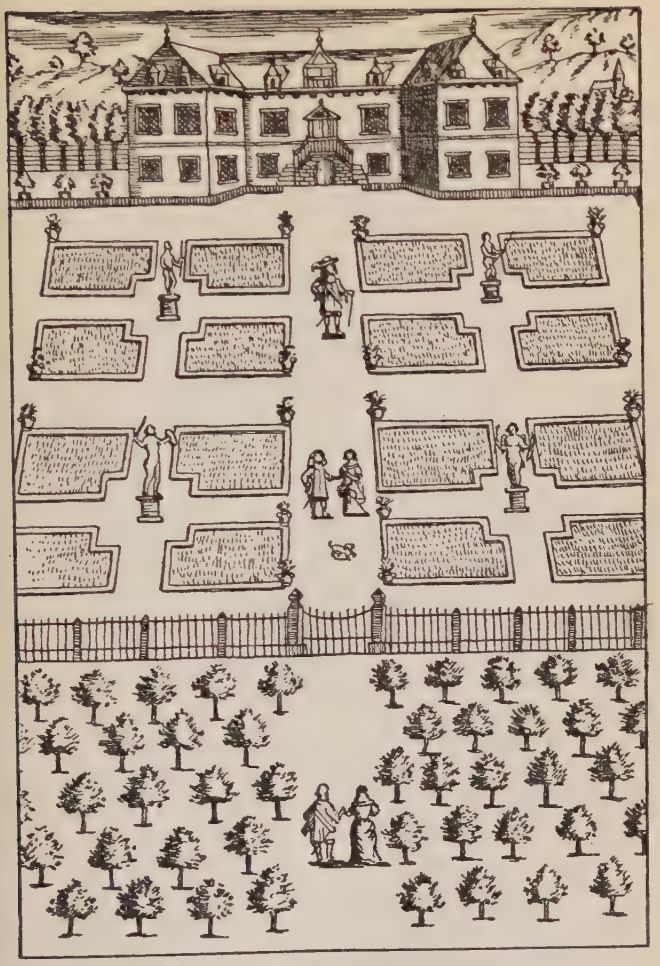
As I was yesterday morning walking with Sir Roger before his house, a country fellow brought him a huge fish, which, he told him, Mr. William Wimble had caught that very morning; and that he presented it, with his service to him, and intended to come and dine with him. At the same time he delivered a letter, which my friend read to me as soon as the messenger left him.

"SIR ROGER, — I desire you to accept of a jack, which is the best I have caught this season. I intend to come and stay with you a week, and see how the perch bite in the Black River. I observed with some concern, the last time I saw you upon the bowling-green, that your whip wanted a lash to it; I will bring half a dozen with me that I twisted last week, which I hope will serve you all the time you are in the country. I have not been out of the saddle for six days last past, having been at Eton with Sir John's eldest son. He takes to his learning hugely.

"I am, sir, your humble servant,

"WILL WIMBLE"

This extraordinary letter, and message that accompanied it, made me very curious to know the character and quality of the gentleman who sent them,



AN EIGHTEENTH CENTURY GARDEN

which I found to be as follows. Will Wimble is younger brother to a baronet, and descended of the ancient family of the Wimbles. He is now between forty and fifty; but being bred to no business and born to no estate, he generally lives with his elder brother as superintendent of his game. He hunts a pack of dogs better than any man in the country, and is very famous for finding out a hare. He is extremely well versed in all the little handicrafts of an idle man: he makes a may-fly to a miracle, and furnishes the whole country with angle-rods. As he is a good-natured officious fellow, and very much esteemed upon account of his family, he is a welcome guest at every house, and keeps up a good correspondence among all the gentlemen about him. He carries a tulip-root in his pocket from one to another, or exchanges a puppy between a couple of friends that live perhaps in the opposite sides of the county. Will is a particular favorite of all the young heirs, whom he frequently obliges with a net that he has weaved, or a setting-dog that he has made himself. He now and then presents a pair of garters of his own knitting to their mothers or sisters; and raises a great deal of mirth among them, by inquiring as often as he meets them how they wear. These gentleman-like manufactures and obliging little humors make Will the darling of the country.

Sir Roger was proceeding in the character of him, when we saw him make up to us with two or three hazel-twigs in his hand, that he had cut in Sir Roger's woods, as he came through them, in his way to the house. I was very much pleased to observe on one side the hearty and sincere welcome with which Sir Roger received him, and, on the other, the secret joy

which his guest discovered at sight of the good old Knight. After the first salutes were over, Will desired Sir Roger to lend him one of his servants to carry a set of shuttlecocks he had with him in a little box to a lady that lived about a mile off, to whom it seems he had promised such a present for above this half year. Sir Roger's back was no sooner turned but honest Will began to tell me of a large cock-pheasant that he had sprung in one of the neighboring woods, with two or three other adventures of the same nature. Odd and uncommon characters are the game that I look for and most delight in; for which reason I was as much pleased with the novelty of the person that talked to me, as he could be for his life with the springing of a pheasant, and therefore listened to him with more than ordinary attention.

In the midst of his discourse the bell rung to dinner, where the gentleman I have been speaking of had the pleasure of seeing the huge jack he had caught served up for the first dish in a most sumptuous manner. Upon our sitting down to it he gave us a long account how he had hooked it, played with it, foiled it, and at length drew it out upon the bank, with several other particulars that lasted all the first course. A dish of wild fowl that came afterwards furnished conversation for the rest of the dinner, which concluded with a late invention of Will's for improving the quail-pipe.

Upon withdrawing into my room after dinner, I was secretly touched with compassion towards the honest gentleman that had dined with us, and could not but consider, with a great deal of concern, how so good an heart and such busy hands were wholly employed in trifles; that so much humanity should be so

little beneficial to others, and so much industry so little advantageous to himself. The same temper of mind and application to affairs might have recommended him to the public esteem, and have raised his fortune in another station of life. What good to his country or himself might not a trader or merchant have done with such useful though ordinary qualifications?

Will Wimble's is the case of many a younger brother of a great family, who had rather see their children starve like gentlemen than thrive in a trade or profession that is beneath their quality. This humor fills several parts of Europe with pride and beggary. It is the happiness of a trading nation, like ours, that the younger sons, though uncapable of any liberal art or profession, may be placed in such a way of life as may perhaps enable them to vie with the best of their family. Accordingly, we find several citizens that were launched into the world with narrow fortunes, rising by an honest industry to greater estates than those of their elder brothers. It is not improbable but Will was formerly tried at divinity, law, or physic; and that finding his genius did not lie that way, his parents gave him up at length to his own inventions. But certainly, however improper he might have been for studies of a higher nature, he was perfectly well turned for the occupations of trade and commerce. As I think this is a point which cannot be too much inculcated, I shall desire my reader to compare what I have here written with what I have said in my twenty-first speculation.

IX

THE COVERLEY LINEAGE

Abnormis sapiens.
HORACE, *Satires*, II, II, 3

I WAS this morning walking in the gallery, when Sir Roger entered at the end opposite to me, and, advancing towards me, said he was glad to meet me among his relations the De Coverleys, and hoped I liked the conversation of so much good company, who were as silent as myself. I knew he alluded to the pictures; and, as he is a gentleman who does not a little value himself upon his ancient descent, I expected he would give me some account of them. We were now arrived at the upper end of the gallery, when the Knight faced towards one of the pictures, and, as we stood before it, he entered into the matter, after his blunt way of saying things as they occur to his imagination without regular introduction or care to preserve the appearance of chain of thought.

"It is," said he, "worth while to consider the force of dress, and how the persons of one age differ from those of another merely by that only. One may observe, also, that the general fashion of one age has been followed by one particular set of people in another, and by them preserved from one generation to another. Thus the vast jetting coat and small bonnet, which was the habit in Harry the Seventh's time, is kept on in the yeomen of the guard; not without a good and politic view, because they look a foot taller, and a foot and an half broader: besides that the cap

leaves the face expanded, and consequently more terrible, and fitter to stand at the entrance of palaces.

"This predecessor of ours, you see, is dressed after this manner, and his cheeks would be no larger than mine were he in a hat as I am. He was the last man that won a prize in the Tilt Yard (which is now a common street before Whitehall). You see the broken lance that lies there by his right foot: he shivered that lance of his adversary all to pieces; and, bearing himself, look you, sir, in this manner, at the same time he came within the target of the gentleman who rode against him, and taking him with incredible force before him on the pommel of his saddle, he in that manner rid the tournament over, with an air that showed he did it rather to perform the rule of the lists than expose his enemy: however, it appeared he knew how to make use of a victory, and, with a gentle trot, he marched up to a gallery where their mistress sat (for they were rivals) and let him down with laudable courtesy and pardonable insolence. I don't know but it might be exactly where the coffee-house is now.

"You are to know this my ancestor was not only of a military genius, but fit also for the arts of peace, for he played on the bass-viol as well as any gentlemen at court: you see where his viol hangs by his basket-hilt sword. The action at the Tilt Yard you may be sure won the fair lady, who was a maid of honor, and the greatest beauty of her time; here she stands, the next picture. You see, sir, my great-great-great-grandmother has on the new-fashioned petticoat, except that the modern is gathered at the waist: my grandmother appears as if she stood in a large drum, whereas the ladies now walk as if they were in a go-cart. For all this lady was bred at court, she became

an excellent country wife, she brought ten children and, when I show you the library, you shall see, in her own hand (allowing for the difference of the language), the best receipt now in England both for an hasty-pudding and a white-pot.

"If you please to fall back a little, because 'tis necessary to look at the three next pictures at one view; these are three sisters. She on the right hand, who is so very beautiful, died a maid; the next to her, still handsomer, had the same fate, against her will; this homely thing in the middle had both their portions added to her own, and was stolen by a neighboring gentleman, a man of stratagem and resolution, for he poisoned three mastiffs to come at her, and knocked down two deer-stealers in carrying her off. Misfortunes happen in all families. The theft of this romp and so much money was no great matter to our estate. But the next heir that possessed it was this soft gentleman, whom you see there: observe the small buttons, the little boots, the laces, the slashes about his clothes, and, above all, the posture he is drawn in (which to be sure was his own choosing); you see he sits with one hand on a desk writing and looking as it were another way, like an easy writer, or a sonneteer. He was one of those that had too much wit to know how to live in the world: he was a man of no justice, but great good manners; he ruined everybody that had anything to do with him, but never said a rude thing in his life: the most indolent person in the world, he would sign a deed that passed away half his estate with his gloves on, but would not put on his hat before a lady if it were to save his country. He is said to be the first that made love by squeezing the hand. He left the estate with ten thousand pounds debt upon it;

but, however, by all hands I have been informed that he was every way the finest gentleman in the world. That debt lay heavy on our house for one generation; but it was retrieved by a gift from that honest man you see there, a citizen of our name, but nothing at all akin to us. I know Sir Andrew Freeport has said behind my back that this man was descended from one of the ten children of the maid of honor I showed you above; but it was never made out. We winked at the thing, indeed, because money was wanting at that time."

Here I saw my friend a little embarrassed, and turned my face to the next portraiture.

Sir Roger went on with his account of the gallery in the following manner. "This man" (pointing to him I looked at) "I take to be the honor of our house, Sir Humphrey de Coverley; he was in his dealings as punctual as a tradesman, and as generous as a gentleman. He would have thought himself as much undone by breaking his word, as if it were to be followed by bankruptcy. He served his country as knight of this shire to his dying day. He found it no easy matter to maintain an integrity in his words and actions, even in things that regarded the offices which were incumbent upon him, in the care of his own affairs and relations of life, and therefore dreaded (though he had great talents) to go into employments of state, where he must be exposed to the snares of ambition. Innocence of life and great ability were the distinguishing parts of his character; the latter, he had often observed, had led to the destruction of the former, and used frequently to lament that great and good had not the same signification. He was an excellent husbandman, but had resolved not to exceed

such a degree of wealth: all above it he bestowed in secret bounties many years after the sum he aimed at for his own use was attained. Yet he did not slacken his industry, but to a decent old age spent the life and fortune which was superfluous to himself in the service of his friends and neighbors."

Here we were called to dinner, and Sir Roger ended the discourse of this gentleman by telling me, as we followed the servant, that this his ancestor was a brave man, and narrowly escaped being killed in the Civil Wars; "For," said he, "he was sent out of the field upon a private message the day before the battle of Worcester."

The whim of narrowly escaping by having been within a day of danger, with other matters above mentioned, mixed with good sense, left me at a loss whether I was more delighted with my friend's wisdom or simplicity.

X

THE COVERLEY GHOST

Horror ubique animos, simul ipsa silentia terrent.
VIRGIL, *Æneid*, II, 755

AT a little distance from Sir Roger's house, among the ruins of an old abbey, there is a long walk of aged elms, which are shot up so very high, that, when one passes under them, the rooks and crows that rest upon the tops of them seem to be cawing in another region. I am very much delighted with this sort of noise, which I consider as a kind of natural prayer to that Being who supplies the wants of his whole creation, and who, in the beautiful language of the Psalms, feedeth the young ravens that call upon Him. I like this retirement the better, because of an ill report it lies under of being haunted; for which reason (as I have been told in the family) no living creature ever walks in it besides the chaplain. My good friend the butler desired me, with a very grave face, not to venture myself in it after sunset, for that one of the footmen had been almost frighted out of his wits by a spirit that appeared to him in the shape of a black horse without an head; to which he added, that about a month ago one of the maids coming home late that way with a pail of milk upon her head, heard such a rustling among the bushes that she let it fall.

I was taking a walk in this place last night between the hours of nine and ten, and could not but fancy it one of the most proper scenes in the world for a ghost to appear in. The ruins of the abbey are scattered

up and down on every side, and half covered with ivy and elder bushes, the harbors of several solitary birds, which seldom make their appearance till the dusk of the evening. The place was formerly a churchyard, and has still several marks in it of graves and burying-places. There is such an echo among the old ruins and vaults, that if you stamp but a little louder than ordinary you hear the sound repeated. At the same time the walk of elms, with the croaking of the ravens, which from time to time are heard from the tops of them, looks exceeding solemn and venerable. These objects naturally raise seriousness and attention; and when night heightens the awfulness of the place, and pours out her supernumerary horrors upon everything in it. I do not at all wonder that weak minds fill it with specters and apparitions.

Mr. Locke, in his chapter of the Association of Ideas, has very curious remarks to show how, by the prejudice of education, one idea often introduces into the mind a whole set that bear no resemblance to one another in the nature of things. Among several examples of this kind, he produces the following instance: — "The ideas of goblins and sprites have really no more to do with darkness than light: yet, let but a foolish maid inculcate these often on the mind of a child, and raise them there together, possibly he shall never be able to separate them again so long as he lives, but darkness shall ever afterwards bring with it those frightful ideas, and they shall be so joined that he can no more bear the one than the other."

As I was walking in this solitude, where the dusk of the evening conspired with so many other occasions of terror, I observed a cow grazing not far from me, which an imagination that was apt to startle might

easily have construed into a black horse without an head: and I dare say the poor footman lost his wits upon some such trivial occasion.

My friend Sir Roger has often told me with a great deal of mirth, that at his first coming to his estate, he found three parts of his house altogether useless; that the best room in it had the reputation of being haunted, and by that means was locked up; that noises had been heard in his long gallery, so that he could not get a servant to enter it after eight o'clock at night; that the door of one of his chambers was nailed up, because there went a story in the family that a butler had formerly hanged himself in it; and that his mother, who lived to a great age, had shut up half the rooms in the house, in which either her husband, a son, or daughter had died. The Knight seeing his habitation reduced to so small a compass, and himself in a manner shut out of his own house, upon the death of his mother ordered all the apartments to be flung open and exorcised by his chaplain, who lay in every room one after another, and by that means dissipated the fears which had so long reigned in the family.

I should not have been thus particular upon these ridiculous horrors, did I not find them so very much prevail in all parts of the country. At the same time I think a person who is thus terrified with the imagination of ghosts and specters much more reasonable than one, who, contrary to the reports of all historians, sacred and profane, ancient and modern, and to the traditions of all nations, thinks the appearance of spirits fabulous and groundless: could not I give myself up to this general testimony of mankind, I should to the relations of particular persons who are now

living, and whom I cannot distrust in other matters of fact. I might here add, that not only the historians, to whom we may join the poets, but likewise the philosophers of antiquity have favored this opinion. Lucretius himself, though by the course of his philosophy he was obliged to maintain that the soul did not exist separate from the body, makes no doubt of the reality of apparitions, and that men have often appeared after their death. This I think very remarkable: he was so pressed with the matter of fact, which he could not have the confidence to deny, that he was forced to account for it by one of the most absurd unphilosophical notions that was ever started. He tells us that the surfaces of all bodies are perpetually flying off from their respective bodies, one after another; and that these surfaces or thin cases that included each other whilst they were joined in the body, like the coats of an onion, are sometimes seen entire when they are separated from it; by which means we often behold the shapes and shadows of persons who are either dead or absent.

I shall dismiss this paper with a story out of Josephus, not so much for the sake of the story itself as for the moral reflections with which the author concludes it, and which I shall here set down in his own words. "Glaphyra, the daughter of king Archelaus, after the death of her two first husbands (being married to a third, who was brother to her first husband, and so passionately in love with her, that he turned off his former wife to make room for this marriage), had a very odd kind of dream. She fancied that she saw her first husband coming towards her, and that she embraced him with great tenderness; when in the midst of the pleasure which she expressed at the sight

of him, he reproached her after the following manner: 'Glaphyra,' says he, 'thou hast made good the old saying, that women are not to be trusted. Was not I the husband of thy virginity? Have I not children by thee? How couldst thou forget our loves so far as to enter into a second marriage, and after that into a third, nay to take for thy husband a man who has so shamelessly crept into the bed of his brother? However, for the sake of our past loves, I shall free thee from thy present reproach, and make thee mine for ever.' Glaphyra told this dream to several women of her acquaintance, and died soon after. I thought this story might not be impertinent in this place, wherein I speak of those kings. Besides that, the example deserves to be taken notice of, as it contains a most certain proof of the immortality of the soul, and of Divine Providence. If any man thinks these facts incredible, let him enjoy his own opinion to himself, but let him not endeavor to disturb the belief of others, who by instances of this nature are excited to the study of virtue."

XI

A SUNDAY AT SIR ROGER'S

Ἀθανάτους μὲν πρῶτα θεούς, νόμῳ ὡς διάκειται,
Τιμᾶ.

PYTHAGORAS

I AM always very well pleased with a country Sunday, and think, if keeping holy the seventh day were only a human institution, it would be the best method that could have been thought of for the polishing and civilizing of mankind. It is certain the country people would soon degenerate into a kind of savages and barbarians, were there not such frequent returns of a stated time, in which the whole village meet together with their best faces, and in their cleanliest habits, to converse with one another upon indifferent subjects, hear their duties explained to them, and join together in adoration of the Supreme Being. Sunday clears away the rust of the whole week, not only as it refreshes in their minds the notions of religion, but as it puts both the sexes upon appearing in their most agreeable forms, and exerting all such qualities as are apt to give them a figure in the eye of the village. A country fellow distinguishes himself as much in the churchyard, as a citizen does upon the 'Change, the whole parish politics being generally discussed in that place, either after sermon or before the bell rings.

My friend Sir Roger, being a good churchman, has beautified the inside of his church with several texts of his own choosing; he has likewise given a handsome pulpit cloth, and railed in the communion table at his own expense. He has often told me that, at his com-

ing to his estate, he found his parishioners very irregular; and that in order to make them kneel and join in the responses, he gave every one of them a hassock and a Common Prayer Book: and at the same time employed an itinerant singing master, who goes about the country for that purpose, to instruct them rightly in the tunes of the Psalms; upon which they now very much value themselves, and indeed outdo most of the country churches that I have ever heard.

As Sir Roger is landlord to the whole congregation, he keeps them in very good order, and will suffer nobody to sleep in it besides himself; for if by chance he has been surprised into a short nap at sermon, upon recovering out of it he stands up and looks about him, and, if he sees anybody else nodding, either wakes them himself, or sends his servant to them. Several other of the old Knight's particularities break out upon these occasions: sometimes he will be lengthening out a verse in the singing Psalms half a minute after the rest of the congregation have done with it; sometimes, when he is pleased with the matter of his devotion, he pronounces "Amen" three or four times to the same prayer; and sometimes stands up when everybody else is upon their knees, to count the congregation, or see if any of his tenants are missing.

I was yesterday very much surprised to hear my old friend, in the midst of the service, calling out to one John Matthews to mind what he was about, and not disturb the congregation. This John Matthews it seems is remarkable for being an idle fellow, and at that time was kicking his heels for his diversion. This authority of the Knight, though exerted in that odd manner which accompanies him in all circumstances of life, has a very good effect upon the parish, who are

not polite enough to see anything ridiculous in his behavior; besides that the general good sense and worthiness of his character makes his friends observe these little singularities as foils that rather set off than blemish his good qualities.

As soon as the sermon is finished, nobody presumes to stir till Sir Roger is gone out of the church. The Knight walks down from his seat in the chancel between a double row of his tenants, that stand bowing to him on each side, and every now and then inquires how such an one's wife, or mother, or son, or father do, whom he does not see at church — which is understood as a secret reprimand to the person that is absent.

The chaplain has often told me, that upon a catechising day, when Sir Roger has been pleased with a boy that answers well, he has ordered a Bible to be given him next day for his encouragement, and sometimes accompanies it with a flitch of bacon to his mother. Sir Roger has likewise added five pounds a year to the clerk's place; and that he may encourage the young fellows to make themselves perfect in the church service, has promised, upon the death of the present incumbent, who is very old, to bestow it according to merit.

The fair understanding between Sir Roger and his chaplain, and their mutual concurrence in doing good, is the more remarkable, because the very next village is famous for the differences and contentions that rise between the parson and the squire, who live in a perpetual state of war. The parson is always preaching at the squire, and the squire, to be revenged on the parson, never comes to church. The squire has made all his tenants atheists and tithe-

stealers; while the parson instructs them every Sunday in the dignity of his order, and insinuates to them in almost every sermon that he is a better man than his patron. In short, matters are come to such an extremity, that the squire has not said his prayers either in public or private this half year; and that the parson threatens him, if he does not mend his manners, to pray for him in the face of the whole congregation.

Feuds of this nature, though too frequent in the country, are very fatal to the ordinary people; who are so used to be dazzled with riches, that they pay as much deference to the understanding of a man of an estate as of a man of learning; and are very hardly brought to regard any truth, how important soever it may be, that is preached to them, when they know there are several men of five hundred a year who do not believe it.

XII

SIR ROGER IN LOVE

Hærent infixi pectore vultus.
VIRGIL, *Æneid*, IV, 4

IN my first description of the company in which I pass most of my time it may be remembered that I mentioned a great affliction which my friend Sir Roger had met with in his youth: which was no less than a disappointment in love. It happened this evening that we fell into a very pleasing walk at a distance from his house: as soon as we came into it, "It is," quoth the good old man, looking round him with a smile, "very hard, that any part of my land should be settled upon one who has used me so ill as the perverse Widow did; and yet I am sure I could not see a sprig of any bough of this whole walk of trees, but I should reflect upon her and her severity. She has certainly the finest hand of any woman in the world. You are to know this was the place wherein I used to muse upon her; and by that custom I can never come into it, but the same tender sentiments revive in my mind as if I had actually walked with that beautiful creature under these shades. I have been fool enough to carve her name on the bark of several of these trees; so unhappy is the condition of men in love to attempt the removing of their passion by the methods which serve only to imprint it deeper. She has certainly the finest hand of any woman in the world."

Here followed a profound silence; and I was not dis-

pleased to observe my friend falling so naturally into a discourse which I had ever before taken notice he industriously avoided. After a very long pause he entered upon an account of this great circumstance in his life, with an air which I thought raised my idea of him above what I had ever had before; and gave me the picture of that cheerful mind of his, before it received that stroke which has ever since affected his words and actions. But he went on as follows:

"I came to my estate in my twenty-second year, and resolved to follow the steps of the most worthy of my ancestors who have inhabited this spot of earth before me, in all the methods of hospitality and good neighborhood, for the sake of my fame, and in country sports and recreations, for the sake of my health. In my twenty-third year I was obliged to serve as sheriff of the county; and in my servants, officers, and whole equipage, indulged the pleasure of a young man (who did not think ill of his own person) in taking that public occasion of showing my figure and behavior to advantage. You may easily imagine to yourself what appearance I made, who am pretty tall, rid well, and was very well dressed, at the head of a whole county, with music before me, a feather in my hat, and my horse well bitted. I can assure you I was not a little pleased with the kind looks and glances I had from all the balconies and windows as I rode to the hall where the assizes were held. But when I came there, a beautiful creature in a widow's habit sat in court, to hear the event of a cause concerning her dower. This commanding creature (who was born for destruction of all who behold her) put on such a resignation in her countenance, and bore the

whispers of all around the court, with such a pretty uneasiness, I warrant you, and then recovered herself from one eye to another, till she was perfectly confused by meeting something so wistful in all she encountered, that at last, with a murrain to her, she cast her bewitching eye upon me. I no sooner met it but I bowed like a great surprised booby; and knowing her cause to be the first which came on, I cried, like a captivated calf as I was, 'Make way for the defendant's witnesses.' This sudden partiality made all the county immediately see the sheriff also was become a slave to the fine widow. During the time her cause was upon trial, she behaved herself, I warrant you, with such a deep attention to her business, took opportunities to have little billets handed to her counsel, then would be in such a pretty confusion, occasioned, you must know, by acting before so much company, that not only I but the whole court was prejudiced in her favor; and all that the next heir to her husband had to urge was thought so groundless and frivolous, that when it came to her counsel to reply, there was not half so much said as every one besides in the court thought he could have urged to her advantage. You must understand, sir, this perverse woman is one of those unaccountable creatures, that secretly rejoice in the admiration of men, but indulge themselves in no further consequences. Hence it is that she has ever had a train of admirers, and she removes from her slaves in town to those in the country, according to the seasons of the year. She is a reading lady, and far gone in the pleasures of friendship: she is always accompanied by a confidante, who is witness to her daily protestations against our sex, and consequently a bar to her first

steps towards love, upon the strength of her own maxims and declarations.

"However, I must needs say this accomplished mistress of mine has distinguished me above the rest, and has been known to declare Sir Roger de Coverley was the tamest and most human of all the brutes in the country. I was told she said so by one who thought he rallied me; but upon the strength of this slender encouragement of being thought least detestable, I made new liveries, new-paired my coach-horses, sent them all to town to be bitted, and taught to throw their legs well, and move all together, before I pretended to cross the country and wait upon her. As soon as I thought my retinue suitable to the character of my fortune and youth, I set out from hence to make my addresses. The particular skill of this lady has ever been to inflame your wishes, and yet command respect. To make her mistress of this art, she has a greater share of knowledge, wit, and good sense than is usual even among men of merit. Then she is beautiful beyond the race of women. If you won't let her go on with a certain artifice with her eyes, and the skill of beauty, she will arm herself with her real charms, and strike you with admiration. It is certain that if you were to behold the whole woman, there is that dignity in her aspect, that composure in her motion, that complacency in her manner, that if her form makes you hope, her merit makes you fear. But then again, she is such a desperate scholar, that no country gentleman can approach her without being a jest. As I was going to tell you, when I came to her house I was admitted to her presence with great civility; at the same time she placed herself to be first seen by me in such an attitude, as I think you call the

posture of a picture, that she discovered new charms, and I at last came towards her with such an awe as made me speechless. This she no sooner observed but she made her advantage of it, and began a discourse to me concerning love and honor, as they both are followed by pretenders, and the real votaries to them. When she had discussed these points in a discourse, which I verily believe was as learned as the best philosopher in Europe could possibly make, she asked me whether she was so happy as to fall in with my sentiments on these important particulars. Her confidante sat by her, and upon my being in the last confusion and silence, this malicious aid of hers turning to her says, 'I am very glad to observe Sir Roger pauses upon this subject, and seems resolved to deliver all his sentiments upon the matter when he pleases to speak.' They both kept their countenances, and after I had sat half an hour meditating how to behave before such profound casuists, I rose up and took my leave. Chance has since that time thrown me very often in her way, and she as often has directed a discourse to me which I do not understand. This barbarity has kept me ever at a distance from the most beautiful object my eyes ever beheld. It is thus also she deals with all mankind, and you must make love to her, as you would conquer the sphinx, by posing her. But were she like other women, and that there were any talking to her, how constant must the pleasure of that man be, who could converse with a creature — But, after all, you may be sure her heart is fixed on some one or other; and yet I have been credibly informed — but who can believe half that is said? After she had done speaking to me, she put her hand to her bosom and adjusted her tucker.

Then she cast her eyes a little down, upon my beholding her too earnestly. They say she sings excellently: her voice in her ordinary speech has something in it inexpressibly sweet. You must know I dined with her at a public table the day after I first saw her, and she helped me to some tansy in the eye of all the gentlemen in the country: she has certainly the finest hand of any woman in the world. I can assure you, sir, were you to behold her, you would be in the same condition; for as her speech is music, her form is angelic. But I find I grow irregular while I am talking of her; but indeed it would be stupidity to be unconcerned at such perfection. Oh, the excellent creature! she is as inimitable to all women as she is inaccessible to all men."

I found my friend begin to rave, and insensibly led him towards the house, that we might be joined by some other company; and am convinced that the Widow is the secret cause of all that inconsistency which appears in some parts of my friend's discourse; though he has so much command of himself as not directly to mention her, yet according to that [passage] of Martial, which one knows not how to render in English, *Dum tacet hanc loquitur*. I shall end this paper with that whole epigram, which represents with much humor my honest friend's condition.

Quicquid agit Rufus, nihil est, nisi Nævia Rufo,
Si gaudet, si flet, si tacet, hanc loquitur:
Cœnat, propinat, poscit, negat, annuit, una est
Nævia; si non sit Nævia, mutus erit.
Scriberet hesternâ patri cûm luce salutem,
Nævia lux, inquit, Nævia lumen, ave.

Let Rufus weep, rejoice, stand, sit, or walk,
Still he can nothing but of Nævia talk;

Let him eat, drink, ask questions, or dispute,
Still he must speak of Nævia, or be mute;
He writ to his father, ending with this line,
"I am, my lovely Nævia, ever thine."

XIII

THE COVERLEY ECONOMY

Paupertatis pudor et fuga.
HORACE, *Epistles*, I, XVIII, 24

ECONOMY in our affairs has the same effect upon our fortunes which good breeding has upon our conversations. There is a pretending behavior in both cases, which, instead of making men esteemed, renders them both miserable and contemptible. We had yesterday at Sir Roger's a set of country gentlemen who dined with him: and after dinner the glass was taken, by those who pleased, pretty plentifully. Among others I observed a person of a tolerable good aspect, who seemed to be more greedy of liquor than any of the company, and yet, methought, he did not taste it with delight. As he grew warm, he was suspicious of everything that was said; and as he advanced towards being fuddled, his humor grew worse. At the same time his bitterness seemed to be rather an inward dissatisfaction in his own mind than any dislike he had taken at the company. Upon hearing his name, I knew him to be a gentleman of a considerable fortune in this county, but greatly in debt. What gives the unhappy man this peevishness of spirit, is, that his estate is dipped, and is eating out with usury; and yet he has not the heart to sell any part of it. His proud stomach, at the cost of restless nights, constant inquietudes, danger of affronts, and a thousand nameless inconveniences, preserves this canker in his fortune, rather than it shall be said he is a man of fewer

hundreds a year than he has been commonly reputed. Thus he endures the torment of poverty, to avoid the name of being less rich. If you go to his house you see great plenty, but served in a manner that shows it is all unnatural, and that the master's mind is not at home. There is a certain waste and carelessness in the air of everything, and the whole appears but a covered indigence, a magnificent poverty. That neatness and cheerfulness which attends the table of him who lives within compass is wanting, and exchanged for a libertine way of service in all about him.

This gentleman's conduct, though a very common way of management, is as ridiculous as that officer's would be, who had but few men under his command, and should take the charge of an extent of country rather than of a small pass. To pay for, personate, and keep in a man's hands a greater estate than he really has, is of all others the most unpardonable vanity, and must in the end reduce the man who is guilty of it to dishonor. Yet if we look round us in any county of Great Britain, we shall see many in this fatal error; if that may be called by so soft a name which proceeds from a false shame of appearing what they really are, when the contrary behavior would in a short time advance them to the condition which they pretend to.

Laertes has fifteen hundred pounds a year, which is mortgaged for six thousand pounds; but it is impossible to convince him that if he sold as much as would pay off that debt he would save four shillings in the pound, which he gives for the vanity of being the reputed master of it. Yet if Laertes did this, he would perhaps be easier in his own fortune; but then

Irus, a fellow of yesterday, who has but twelve hundred a year, would be his equal. Rather than this shall be, Laertes goes on to bring well-born beggars into the world, and every twelve month charges his estate with at least one year's rent more by the birth of a child.

Laertes and Irus are neighbors, whose ways of living are an abomination to each other. Irus is moved by the fear of poverty, and Laertes by the shame of it. Though the motive of action is of so near affinity in both, and may be resolved into this, "That to each of them poverty is the greatest of all evils," yet are their manners very widely different. Shame of poverty makes Laertes launch into unnecessary equipage, vain expense, and lavish entertainments; fear of poverty makes Irus allow himself only plain necessaries, appear without a servant, sell his own corn, attend his laborers, and be himself a laborer. Shame of poverty makes Laertes go every day a step nearer to it, and fear of poverty stirs up Irus to make every day some further progress from it.

These different motives produce the excesses which men are guilty of in the negligence of and provision for themselves. Usury, stock-jobbing, extortion, and oppression have their seed in the dread of want; and vanity, riot, and prodigality, from the shame of it: but both these excesses are infinitely below the pursuit of a reasonable creature. After we have taken care to command so much as is necessary for maintaining ourselves in the order of men suitable to our character, the care of superfluities is a vice no less extravagant than the neglect of necessaries would have been before.

Certain it is, that they are both out of nature, when

she is followed with reason and good sense. It is from this reflection that I always read Mr. Cowley with the greatest pleasure. His magnanimity is as much above that of other considerable men as his understanding; and it is a true distinguishing spirit in the elegant author who published his works, to dwell so much upon the temper of his mind and the moderation of his desires. By this means he has rendered his friend as amiable as famous. That state of life which bears the face of poverty with Mr. Cowley's *great Vulgar* is admirably described; and it is no small satisfaction to those of the same turn of desire, that he produces the authority of the wisest men of the best age of the world to strengthen his opinion of the ordinary pursuits of mankind.

It would methinks be no ill maxim of life, if according to that ancestor of Sir Roger whom I lately mentioned, every man would point to himself what sum he would resolve not to exceed. He might by this means cheat himself into a tranquillity on this side of that expectation, or convert what he should get above it to nobler uses than his own pleasures or necessities. This temper of mind would exempt a man from an ignorant envy of restless men above him, and a more inexcusable contempt of happy men below him. This would be sailing by some compass, living with some design; but to be eternally bewildered in prospects of future gain, and putting on unnecessary armor against improbable blows of fortune, is a mechanic being which has not good sense for its direction, but is carried on by a sort of acquired instinct towards things below our consideration, and unworthy our esteem.

It is possible that the tranquillity I now enjoy at

Sir Roger's may have created in me this way of thinking, which is so abstracted from the common relish of the world: but as I am now in a pleasing arbor, surrounded with a beautiful landscape, I find no inclination so strong as to continue in these mansions, so remote from the ostentatious scenes of life; and am at this present writing philosopher enough to conclude with Mr. Cowley,

> If e'er ambition did my fancy cheat,
> With any wish so mean as to be great,
> Continue, Heaven, still from me to remove
> The humble blessings of that life I love!

XIV

BODILY EXERCISE

Ut sit mens sana in corpore sano.
JUVENAL, *Satire* x, 356

BODILY labor is of two kinds, either that which a man submits to for his livelihood, or that which he undergoes for his pleasure. The latter of them generally changes the name of labor for that of exercise, but differs only from ordinary labor as it rises from another motive.

A country life abounds in both these kinds of labor, and for that reason gives a man a greater stock of health, and consequently a more perfect enjoyment of himself, than any other way of life. I consider the body as a system of tubes and glands, or, to use a more rustic phrase, a bundle of pipes and strainers, fitted to one another after so wonderful a manner as to make a proper engine for the soul to work with. This description does not only comprehend the bowels, bones, tendons, veins, nerves, and arteries, but every muscle and every ligature, which is a composition of fibers, that are so many imperceptible tubes or pipes interwoven on all sides with invisible glands or strainers.

This general idea of a human body, without considering it in its niceties of anatomy, lets us see how absolutely necessary labor is for the right preservation of it. There must be frequent motions and agitations, to mix, digest, and separate the juices contained in it, as well as to clear and cleanse that infini-

tude of pipes and strainers, of which it is composed, and to give their solid parts a more firm and lasting tone. Labor or exercise ferments the humors, casts them into their proper channels, throws off redundancies, and helps nature in those secret distributions, without which the body cannot subsist in its vigor, nor the soul act with cheerfulness.

I might here mention the effects which this has upon all the faculties of the mind, by keeping the understanding clear, the imagination untroubled, and refining those spirits that are necessary for the proper exertion of our intellectual faculties, during the present laws of union between soul and body. It is to a neglect in this particular that we must ascribe the spleen which is so frequent in men of studious and sedentary tempers, as well as the vapors to which those of the other sex are so often subject.

Had not exercise been absolutely necessary for our well-being, nature would not have made the body so proper for it, by giving such an activity to the limbs, and such a pliancy to every part as necessarily produce those compressions, extensions, contortions, dilatations, and all other kinds of motions that are necessary for the preservation of such a system of tubes and glands as has been before mentioned. And that we might not want inducements to engage us in such an exercise of the body as is proper for its welfare, it is so ordered that nothing valuable can be procured without it. Not to mention riches and honor, even food and raiment are not to be come at without the toil of the hands and sweat of the brows. Providence furnishes materials but expects that we should work them up ourselves. The earth must be labored before it gives its increase, and when it is forced into its

several products, how many hands must they pass through before they are fit for use! Manufactures, trade, and agriculture naturally employ more than nineteen parts of the species in twenty: and as for those who are not obliged to labor, by the condition in which they are born, they are more miserable than the rest of mankind unless they indulge themselves in that voluntary labor which goes by the name of exercise.

My friend Sir Roger has been an indefatigable man in business of this kind, and has hung several parts of his house with the trophies of his former labors. The walls of his great hall are covered with the horns of several kinds of deer that he has killed in the chase, which he thinks the most valuable furniture of his house, as they afford him frequent topics of discourse, and show that he has not been idle. At the lower end of the hall is a large otter's skin stuffed with hay, which his mother ordered to be hung up in that manner, and the Knight looks upon with great satisfaction, because it seems he was but nine years old when his dog killed him. A little room adjoining to the hall is a kind of arsenal filled with guns of several sizes and inventions, with which the Knight has made great havoc in the woods, and destroyed many thousands of pheasants, partridges, and woodcocks. His stable doors are patched with noses that belonged to foxes of the Knight's own hunting down. Sir Roger showed me one of them that for distinction's sake has a brass nail struck through it, which cost him about fifteen hours' riding, carried him through half a dozen counties, killed him a brace of geldings, and lost above half his dogs. This the Knight looks upon as one of the greatest exploits of his life. The perverse Widow,

whom I have given some account of, was the death of several foxes; for Sir Roger has told me that in the course of his amours he patched the western door of his stable. Whenever the Widow was cruel, the foxes were sure to pay for it. In proportion as his passion for the Widow abated and old age came on, he left off foxhunting; but a hare is not yet safe that sits within ten miles of his house.

There is no kind of exercise which I would so recommend to my readers of both sexes as this of riding, as there is none which so much conduces to health, and is every way accommodated to the body, according to the idea which I have given of it. Doctor Sydenham is very lavish in its praises; and if the English reader will see the mechanical effects of it described at length, he may find them in a book published not many years since under the title of *Medicina Gymnastica*. For my own part, when I am in town, for want of these opportunities, I exercise myself an hour every morning upon a dumb-bell that is placed in a corner of my room, and pleases me the more because it does every thing I require of it in the most profound silence. My landlady and her daughters are so well acquainted with my hours of exercise, that they never come into my room to disturb me whilst I am ringing.

When I was some years younger than I am at present, I used to employ myself in a more laborious diversion, which I learned from a Latin treatise of exercises that is written with great erudition; it is there called the *σκιομαχία*, or the fighting with a man's own shadow, and consists in the brandishing of two short sticks grasped in each hand, and loaden with plugs of lead at either end. This opens the chest, exercises

the limbs, and gives a man all the pleasure of boxing, without the blows. I could wish that several learned men would lay out that time which they employ in controversies and disputes about nothing, in this method of fighting with their own shadows. It might conduce very much to evaporate the spleen, which makes them uneasy to the public as well as to themselves.

To conclude: As I am a compound of soul and body, I consider myself as obliged to a double scheme of duties; and I think I have not fulfilled the business of the day when I do not thus employ the one in labor and exercise, as well as the other in study and contemplation.

XV

THE COVERLEY HUNT

Vocat ingenti clamore Cithæron,
Taygetique canes.

VIRGIL, *Georgics*, III, 43

THOSE who have searched into human nature observe, that nothing so much shows the nobleness of the soul, as that its felicity consists in action. Every man has such an active principle in him, that he will find out something to employ himself upon, in whatever place or state of life he is posted. I have heard of a gentleman who was under close confinement in the Bastile seven years; during which time he amused himself in scattering a few small pins about his chamber, gathering them up again, and placing them in different figures on the arm of a great chair. He often told his friends afterwards, that unless he had found out this piece of exercise, he verily believed he should have lost his senses.

After what has been said, I need not inform my readers, that Sir Roger, with whose character I hope they are at present pretty well acquainted, has in his youth gone through the whole course of those rural diversions which the country abounds in; and which seem to be extremely well suited to that laborious industry a man may observe here in a far greater degree than in towns and cities. I have before hinted at some of my friend's exploits: he has in his youthful days taken forty coveys of partridges in a season; and tired many a salmon with a line consisting but of a single hair. The constant thanks and good wishes

of the neighborhood always attended him on account of his remarkable enmity towards foxes; having destroyed more of those vermin in one year than it was thought the whole country could have produced. Indeed, the Knight does not scruple to own among his most intimate friends, that in order to establish his reputation this way, he has secretly sent for great numbers of them out of other counties, which he used to turn loose about the country by night, that he might the better signalize himself in their destruction the next day. His hunting horses were the finest and best managed in all these parts: his tenants are still full of the praises of a gray stone horse that unhappily staked himself several years since, and was buried with great solemnity in the orchard.

Sir Roger, being at present too old for foxhunting, to keep himself in action, has disposed of his beagles and got a pack of stop-hounds. What these want in speed he endeavors to make amends for by the deepness of their mouths and the variety of their notes, which are suited in such manner to each other that the whole cry makes up a complete concert. He is so nice in this particular, that a gentleman having made him a present of a very fine hound the other day, the Knight returned it by the servant with a great many expressions of civility; but desired him to tell his master that the dog he had sent was indeed a most excellent bass, but that at present he only wanted a counter-tenor. Could I believe my friend had ever read Shakespeare I should certainly conclude he had taken the hint from Theseus in the Midsummer Night's Dream:

> My hounds are bred out of their Spartan kind,
> So flew'd, so sanded; and their heads are hung

With ears that sweep away the morning dew;
Crook-knee'd and dew-lapp'd like Thessalian bulls;
Slow in pursuit, but match'd in mouth like bells,
Each under each: a cry more tuneable
Was never holla'd to, nor cheer'd with horn.

Sir Roger is so keen at this sport that he has been out almost every day since I came down; and upon the chaplain's offering to lend me his easy pad, I was prevailed on yesterday morning to make one of the company. I was extremely pleased, as we rid along, to observe the general benevolence of all the neighborhood towards my friend. The farmers' sons thought themselves happy if they could open a gate for the good old Knight as he passed by; which he generally requited with a nod or a smile, and a kind inquiry after their fathers and uncles.

After we had rid about a mile from home, we came upon a large heath, and the sportsmen began to beat. They had done so for some time, when, as I was at a little distance from the rest of the company, I saw a hare pop out from a small furze-brake almost under my horse's feet. I marked the way she took, which I endeavored to make the company sensible of by extending my arm; but to no purpose, till Sir Roger, who knows that none of my extraordinary motions are insignificant, rode up to me, and asked me if puss was gone that way. Upon my answering "Yes," he immediately called in the dogs and put them upon the scent. As they were going off, I heard one of the country-fellows muttering to his companion that 'twas a wonder they had not lost all their sport, for want of the silent gentleman's crying "Stole away!"

This, with my aversion to leaping hedges, made me withdraw to a rising ground, from whence I could

have the picture of the whole chase, without the fatigue of keeping in with the hounds. The hare immediately threw them above a mile behind her; but I was pleased to find that instead of running straight forwards, or in hunter's language, "Flying the country," as I was afraid she might have done, she wheeled about, and described a sort of circle round the hill where I had taken my station, in such manner as gave me a very distinct view of the sport. I could see her first pass by, and the dogs some time afterwards unravelling the whole track she had made, and following her through all her doubles. I was at the same time delighted in observing that deference which the rest of the pack paid to each particular hound, according to the character he had acquired amongst them: if they were at fault, and an old hound of reputation opened but once, he was immediately followed by the whole cry; while a raw dog, or one who was a noted liar, might have yelped his heart out, without being taken notice of.

The hare now, after having squatted two or three times, and been put up again as often, came still nearer to the place where she was at first started. The dogs pursued her, and these were followed by the jolly Knight, who rode upon a white gelding, encompassed by his tenants and servants, and cheering his hounds with all the gaiety of five-and-twenty. One of the sportsmen rode up to me, and told me that he was sure the chase was almost at an end, because the old dogs, which had hitherto lain behind, now headed the pack. The fellow was in the right. Our hare took a large field just under us, followed by the full cry "In view." I must confess the brightness of the weather, the cheerfulness of everything around me, the chiding

THE HUNT

of the hounds, which was returned upon us in a double echo from two neighboring hills, with the holloaing of the sportsmen, and the sounding of the horn, lifted my spirits into a most lively pleasure, which I freely indulged because I was sure it was innocent. If I was under any concern, it was on the account of the poor hare, that was now quite spent, and almost within the reach of her enemies; when the huntsman, getting forward, threw down his pole before the dogs. They were now within eight yards of that game which they had been pursuing for almost as many hours; yet on the signal before-mentioned they all made a sudden stand, and though they continued opening as much as before, durst not once attempt to pass beyond the pole. At the same time Sir Roger rode forward, and alighting, took up the hare in his arms; which he soon delivered up to one of his servants with an order, if she could be kept alive, to let her go in his great orchard; where it seems he has several of these prisoners of war, who live together in a very comfortable captivity. I was highly pleased to see the discipline of the pack, and the good-nature of the Knight, who could not find in his heart to murder a creature that had given him so much diversion.

As we were returning home, I remembered that Monsieur Pascal, in his most excellent discourse on the Misery of Man, tells us, that all our endeavors after greatness proceed from nothing but a desire of being surrounded by a multitude of persons and affairs that may hinder us from looking into ourselves, which is a view we cannot bear. He afterwards goes on to show that our love of sports comes from the same reason, and is particularly severe upon hunting. "What," says he, "unless it be to drown thought, can

make men throw away so much time and pains upon a silly animal, which they might buy cheaper in the market?" The foregoing reflection is certainly just, when a man suffers his whole mind to be drawn into his sports, and altogether loses himself in the woods; but does not affect those who propose a far more laudable end from this exercise, I mean the preservation of health, and keeping all the organs of the soul in a condition to execute her orders. Had that incomparable person, whom I last quoted, been a little more indulgent to himself in this point, the world might probably have enjoyed him much longer; whereas through too great an application to his studies in his youth, he contracted that ill habit of body, which, after a tedious sickness, carried him off in the fortieth year of his age; and the whole history we have of his life till that time is but one continued account of the behavior of a noble soul struggling under innumerable pains and distempers.

For my own part I intend to hunt twice a week during my stay with Sir Roger; and shall prescribe the moderate use of this exercise to all my country friends, as the best kind of physic for mending a bad constitution, and preserving a good one.

I cannot do this better, than in the following lines out of Mr. Dryden:

> The first physicians by debauch were made;
> Excess began, and sloth sustains the trade.
> By chase our long-lived fathers earned their food;
> Toil strung the nerves, and purified the blood;
> But we their sons, a pamper'd race of men,
> Are dwindled down to threescore years and ten.
> Better to hunt in fields for health unbought
> Than fee the doctor for a nauseous draught.
> The wise for cure on exercise depend:
> God never made His work for man to mend.

XVI

THE COVERLEY WITCH

Ipsi sibi somnia fingunt.
VIRGIL, *Eclogues*, VIII, 108

THERE are some opinions in which a man should stand neuter, without engaging his assent to one side or the other. Such a hovering faith as this, which refuses to settle upon any determination, is absolutely necessary to a mind that is careful to avoid errors and prepossessions. When the arguments press equally on both sides in matters that are indifferent to us, the safest method is to give up ourselves to neither.

It is with this temper of mind that I consider the subject of witchcraft. When I hear the relations that are made from all parts of the world, not only from Norway and Lapland, from the East and West Indies, but from every particular nation in Europe, I cannot forbear thinking that there is such an intercourse and commerce with evil spirits as that which we express by the name of witchcraft. But when I consider that the ignorant and credulous parts of the world abound most in these relations, and that the persons among us who are supposed to engage in such an infernal commerce are people of a weak understanding and a crazed imagination, and at the same time reflect upon the many impostures and delusions of this nature that have been detected in all ages, I endeavor to suspend my belief till I hear more certain accounts than any which have yet come to my knowledge. In short, when I consider the question,

whether there are such persons in the world as those we call witches, my mind is divided between the two opposite opinions: or rather (to speak my thoughts freely) I believe in general that there is, and has been, such a thing as witchcraft; but at the same time can give no credit to any particular instance of it.

I am engaged in this speculation by some occurrences that I met with yesterday, which I shall give my reader an account of at large. As I was walking with my friend Sir Roger by the side of one of his woods, an old woman applied herself to me for my charity. Her dress and figure put me in mind of the following description in Otway:

> In a close lane as I pursued my journey,
> I spied a wrinkled hag, with age grown double,
> Picking dry sticks, and mumbling to herself.
> Her eyes with scalding rheum were gall'd and red;
> Cold palsy shook her head; her hands seem'd wither'd;
> And on her crooked shoulders had she wrapp'd
> The tatter'd remnants of an old striped hanging,
> Which served to keep her carcase from the cold:
> So there was nothing of a piece about her.
> Her lower weeds were all o'er coarsely patch'd
> With diff'rent color'd rags, black, red, white, yellow,
> And seem'd to speak variety of wretchedness.

As I was musing on this description, and comparing it with the object before me, the Knight told me that this very old woman had the reputation of a witch all over the country, that her lips were observed to be always in motion, and that there was not a switch about her house which her neighbors did not believe had carried her several hundreds of miles. If she chanced to stumble, they always found sticks or straws that lay in the figure of a cross before her. If she made any mistake at church, and cried *Amen* in a wrong

place, they never failed to conclude that she was saying her prayers backwards. There was not a maid in the parish that would take a pin of her, though she would offer a bag of money with it. She goes by the name of Moll White, and has made the country ring with several imaginary exploits which are palmed upon her. If the dairy maid does not make her butter come so soon as she should have it, Moll White is at the bottom of the churn. If a horse sweats in the stable, Moll White has been upon his back. If a hare makes an unexpected escape from the hounds, the huntsman curses Moll White. "Nay," says Sir Roger, "I have known the master of the pack, upon such an occasion, send one of his servants to see if Moll White had been out that morning."

This account raised my curiosity so far, that I begged my friend Sir Roger to go with me into her hovel, which stood in a solitary corner under the side of the wood. Upon our first entering Sir Roger winked to me, and pointed at something that stood behind the door, which, upon looking that way, I found to be an old broomstaff. At the same time he whispered me in the ear to take notice of a tabby cat that sat in the chimney corner, which, as the old Knight told me, lay under as bad a report as Moll White herself; for besides that Moll is said often to accompany her in the same shape, the cat is reported to have spoken twice or thrice in her life, and to have played several pranks above the capacity of an ordinary cat.

I was secretly concerned to see human nature in so much wretchedness and disgrace, but at the same time could not forbear smiling to hear Sir Roger, who is a little puzzled about the old woman, advising her as a justice of peace to avoid all communication with

the devil, and never to hurt any of her neighbors' cattle. We concluded our visit with a bounty, which was very acceptable.

In our return home, Sir Roger told me that old Moll had been often brought before him for making children spit pins, and giving maids the nightmare; and that the country people would be tossing her into a pond and trying experiments with her every day, if it was not for him and his chaplain.

I have since found upon inquiry that Sir Roger was several times staggered with the reports that had been brought him concerning this old woman, and would frequently have bound her over to the county sessions had not his chaplain with much ado persuaded him to the contrary.

I have been the more particular in this account, because I hear there is scarce a village in England that has not a Moll White in it. When an old woman begins to dote, and grow chargeable to a parish, she is generally turned into a witch, and fills the whole country with extravagant fancies, imaginary distempers and terrifying dreams. In the mean time, the poor wretch that is the innocent occasion of so many evils begins to be frighted at herself, and sometimes confesses secret commerce and familiarities that her imagination forms in a delirious old age. This frequently cuts off charity from the greatest objects of compassion, and inspires people with a malevolence towards those poor decrepit parts of our species, in whom human nature is defaced by infirmity and dotage.

XVII

SIR ROGER AND LOVE-MAKING

Hæret lateri lethalis arundo.

VIRGIL, *Æneid*, IV, 73

THIS agreeable seat is surrounded with so many pleasing walks which are struck out of a wood in the midst of which the house stands, that one can hardly ever be weary of rambling from one labyrinth of delight to another. To one used to live in a city the charms of the country are so exquisite that the mind is lost in a certain transport which raises us above ordinary life, and is yet not strong enough to be inconsistent with tranquillity. This state of mind was I in, ravished with the murmur of waters, the whisper of breezes, the singing of birds; and whether I looked up to the heavens, down on the earth, or turned to the prospects around me, still struck with new sense of pleasure; when I found by the voice of my friend, who walked by me, that we had insensibly strolled into the grove sacred to the Widow. "This woman," says he, "is of all others the most unintelligible; she either designs to marry, or she does not. What is the most perplexing of all is, that she doth not either say to her lovers she has any resolution against that condition of life in general, or that she banishes them; but conscious of her own merit, she permits their addresses without fear of any ill consequence, or want of respect, from their rage or despair. She has that in her aspect against which it is impossible to offend. A man whose thoughts are constantly bent upon so agreeable

an object must be excused if the ordinary occurrences in conversation are below his attention. I call her indeed perverse, but, alas! why do I call her so? Because her superior merit is such, that I cannot approach her without awe, that my heart is checked by too much esteem: I am angry that her charms are not more accessible, that I am more inclined to worship than salute her: how often have I wished her unhappy that I might have an opportunity of serving her? and how often troubled in that very imagination, at giving her the pain of being obliged? Well, I have led a miserable life in secret upon her account; but fancy she would have condescended to have some regard for me, if it had not been for that watchful animal her confidante.

"Of all persons under the sun," continued he, calling me by my name, "be sure to set a mark upon confidantes; they are of all people the most impertinent. What is most pleasant to observe in them is that they assume to themselves the merit of the persons whom they have in their custody. Orestilla is a great fortune, and in wonderful danger of surprises, therefore full of suspicions of the least indifferent thing, particularly careful of new acquaintance, and of growing too familiar with the old. Themista, her favorite woman, is every whit as careful of whom she speaks to, and what she says. Let the ward be a beauty, her confidante shall treat you with an air of distance; let her be a fortune, and she assumes the suspicious behavior of her friend and patroness. Thus it is that very many of our unmarried women of distinction are to all intents and purposes married, except the consideration of different sexes. They are directly under the conduct of their whisperer; and think they are in

a state of freedom, while they can prate with one of these attendants of all men in general and still avoid the man they most like. You do not see one heiress in an hundred whose fate does not turn upon this circumstance of choosing a confidante. Thus it is that the lady is addressed to, presented and flattered, only by proxy, in her woman. In my case, how is it possible that —"

Sir Roger was proceeding in his harangue, when we heard the voice of one speaking very importunately, and repeating these words, "What, not one smile?" We followed the sound till we came to a close thicket, on the other side of which we saw a young woman sitting as it were in a personated sullenness just over a transparent fountain. Opposite to her stood Mr. William, Sir Roger's master of the game. The Knight whispered me, "Hist, these are lovers." The huntsman looking earnestly at the shadow of the young maiden in the stream, "O thou dear picture, if thou couldst remain there in the absence of that fair creature, whom you represent in the water, how willingly could I stand here satisfied forever, without troubling my dear Betty herself with any mention of her unfortunate William, whom she is angry with: but alas! when she pleases to be gone, thou wilt also vanish — yet let me talk to thee while thou dost stay. Tell my dearest Betty thou dost not more depend upon her than does her William: her absence will make away with me as well as thee. If she offers to remove thee, I'll jump into these waves to lay hold on thee; herself, her own dear person, I must never embrace again. — Still do you hear me without one smile — it is too much to bear." He had no sooner spoke these words but he made an offer of throwing

himself into the water; at which his mistress started up, and at the next instant he jumped across the fountain and met her in an embrace. She, half recovering from her fright, said in the most charming voice imaginable, and with a tone of complaint, "I thought how well you would drown yourself. No, no, you won't drown yourself till you have taken your leave of Susan Holiday." The huntsman, with a tenderness that spoke the most passionate love, and with his cheek close to hers, whispered the softest vows of fidelity in her ear, and cried, "Don't, my dear, believe a word Kate Willow says; she is spiteful and makes stories, because she loves to hear me talk to herself for your sake."

"Look you there," quoth Sir Roger, "do you see there, all mischief comes from confidantes! But let us not interrupt them; the maid is honest, and the man dares not be otherwise, for he knows I loved her father; I will interpose in this matter, and hasten the wedding. Kate Willow is a witty mischievous wench in the neighborhood, who was a beauty; and makes me hope I shall see the perverse Widow in her condition. She was so flippant with her answers to all the honest fellows that came near her, and so very vain of her beauty, that she has valued herself upon her charms till they are ceased. She therefore now makes it her business to prevent other young women from being more discreet than she was herself; however, the saucy thing said the other day well enough, 'Sir Roger and I must make a match, for we are both despised by those we loved.' The hussy has a great deal of power wherever she comes, and has her share of cunning.

"However, when I reflect upon this woman, I do

not know whether in the main I am the worse for having loved her; whenever she is recalled to my imagination my youth returns and I feel a forgotten warmth in my veins. This affliction in my life has streaked all my conduct with a softness of which I should otherwise have been incapable. It is, perhaps, to this dear image in my heart owing, that I am apt to relent, that I easily forgive, and that many desirable things are grown into my temper, which I should not have arrived at by better motives than the thought of being one day hers. I am pretty well satisfied such a passion as I have had is never well cured; and between you and me, I am often apt to imagine it has had some whimsical effect upon my brain. For I frequently find, that in my most serious discourse I let fall some comical familiarity of speech or odd phrase that makes the company laugh; however, I cannot but allow she is a most excellent woman. When she is in the country, I warrant she does not run into dairies, but reads upon the nature of plants; but has a glass hive, and comes into the garden out of books to see them work, and observe the policies of their commonwealth. She understands everything. I'd give ten pounds to hear her argue with my friend Sir Andrew Freeport about trade. No, no, for all she looks so innocent as it were, take my word for it she is no fool."

XVIII

POLITE AND RUSTIC MANNERS

Urbem quam dicunt Romam, Melibœe, putavi
Stultus ego huic nostræ similem.

VIRGIL, *Eclogues*, I, 20, 21

THE first and most obvious reflections which arise in a man who changes the city for the country are upon the different manners of the people whom he meets with in those two different scenes of life. By manners I do not mean morals, but behavior and good-breeding as they show themselves in the town and in the country.

And here, in the first place, I must observe a very great revolution that has happened in this article of good-breeding. Several obliging deferences, condescensions, and submissions, with many outward forms and ceremonies that accompany them, were first of all brought up among the politer part of mankind, who lived in courts and cities, and distinguished themselves from the rustic part of the species (who on all occasions acted bluntly and naturally) by such a mutual complaisance and intercourse of civilities. These forms of conversation by degrees multiplied and grew troublesome; the modish world found too great a constraint in them, and have therefore thrown most of them aside. Conversation, like the Romish religion, was so encumbered with show and ceremony, that it stood in need of a reformation to retrench its superfluities, and restore it to its natural good sense and beauty. At present therefore an unconstrained

Richard Steele

carriage, and a certain openness of behavior, are the height of good-breeding. The fashionable world is grown free and easy; our manners sit more loose upon us. Nothing is so modish as an agreeable negligence. In a word, good-breeding shows itself most, where to an ordinary eye it appears the least.

If after this we look on the people of mode in the country we find in them the manners of the last age. They have no sooner fetched themselves up to the fashion of the polite world, but the town has dropped them, and are nearer to the first state of nature than to those refinements which formerly reigned in the court, and still prevail in the country. One may now know a man that never conversed in the world by his excess of good-breeding. A polite country squire shall make you as many bows in half an hour as would serve a courtier for a week. There is infinitely more to do about place and precedency in a meeting of justices' wives than in an assembly of duchesses.

This rural politeness is very troublesome to a man of my temper, who generally take the chair that is next me, and walk first or last, in the front or in the rear, as chance directs. I have known my friend Sir Roger's dinner almost cold before the company could adjust the ceremonial, and be prevailed upon to sit down; and have heartily pitied my old friend, when I have seen him forced to pick and cull his guests, as they sat at the several parts of his table, that he might drink their healths according to their respective ranks and qualities. Honest Will Wimble, who I should have thought had been altogether uninfected with ceremony, gives me abundance of trouble in this particular. Though he has been fishing all the morning, he will not help himself at dinner till I am

served. When we are going out of the hall, he runs behind me; and last night, as we were walking in the fields, stopped short at a stile till I came up to it, and upon my making signs to him to get over, told me, with a serious smile, that sure I believed they had no manners in the country.

There has happened another revolution in the point of good-breeding, which relates to the conversation among men of mode, and which I cannot but look upon as very extraordinary. It was certainly one of the first distinctions of a well-bred man, to express everything that had the most remote appearance of being obscene in modest terms and distant phrases; whilst the clown, who had no such delicacy of conception and expression, clothed his ideas in those plain, homely terms that are the most obvious and natural. This kind of good manners was perhaps carried to an excess, so as to make conversation too stiff, formal, and precise: for which reason (as hypocrisy in one age is generally succeeded by atheism in another) conversation is in a great measure relapsed into the first extreme; so that at present several of our men of the town, and particularly those who have been polished in France, make use of the most coarse uncivilized words in our language, and utter themselves often in such a manner as a clown would blush to hear.

This infamous piece of good-breeding, which reigns among the coxcombs of the town, has not yet made its way into the country; and as it is impossible for such an irrational way of conversation to last long among a people that make any profession of religion, or show of modesty, if the country gentlemen get into it they will certainly be left in the lurch. Their good-

breeding will come too late to them, and they will be thought a parcel of lewd clowns, while they fancy themselves talking together like men of wit and pleasure.

As the two points of good-breeding which I have hitherto insisted upon regard behavior and conversation, there is a third, which turns upon dress. In this, too, the country are very much behind-hand. The rural beaus are not yet got out of the fashion that took place at the time of the Revolution, but ride about the country in red coats and laced hats, while the women in many parts are still trying to outvie one another in the height of their headdresses.

But a friend of mine, who is now upon the western circuit, having promised to give me an account of the several modes and fashions that prevail in the different parts of the nation through which he passes, I shall defer the enlarging upon this last topic till I have received a letter from him, which I expect every post.

XIX

THE COVERLEY POULTRY

Equidem credo, quia sit divinitus illis
Ingenium.

VIRGIL, *Georgics*, I, 451

My friend Sir Roger is very often merry with me upon my passing so much of my time among his poultry. He has caught me twice or thrice looking after a bird's nest, and several times sitting an hour or two together near an hen and chickens. He tells me he believes I am personally acquainted with every fowl about his house; calls such a particular cock my favorite, and frequently complains that his ducks and geese have more of my company than himself.

I must confess I am infinitely delighted with those speculations of nature which are to be made in a country life; and as my reading has very much lain among books of natural history, I cannot forbear recollecting upon this occasion the several remarks which I have met with in authors, and comparing them with what falls under my own observation: the arguments for Providence drawn from the natural history of animals being in my opinion demonstrative.

The make of every kind of animal is different from that of every other kind; and yet there is not the least turn in the muscles or twist in the fibers of any one, which does not render them more proper for that particular animal's way of life than any other cast or texture of them would have been.

The most violent appetites in all creatures are lust and hunger. The first is a perpetual call upon them to propagate their kind; the latter to preserve themselves.

It is astonishing to consider the different degrees of care that descend from the parent to the young, so far as is absolutely necessary for the leaving a posterity. Some creatures cast their eggs as chance directs them, and think of them no farther, as insects and several kinds of fish; others, of a nicer frame, find out proper beds to deposit them in, and there leave them, as the serpent, the crocodile, and ostrich; others hatch their eggs and tend the birth, till it is able to shift for itself.

What can we call the principle which directs every different kind of bird to observe a particular plan in the structure of its nest, and directs all of the same species to work after the same model? It cannot be imitation; for though you hatch a crow under a hen, and never let it see any of the works of its own kind, the nest it makes shall be the same, to the laying of a stick, with all the other nests of the same species. It cannot be reason; for were animals indued with it to as great a degree as man, their buildings would be as different as ours, according to the different conveniences that they would propose to themselves.

Is it not remarkable, that the same temper of weather, which raises this genial warmth in animals, should cover the trees with leaves, and the fields with grass, for their security and concealment, and produce such infinite swarms of insects for the support and sustenance of their respective broods?

Is it not wonderful that the love of the parent should be so violent while it lasts, and that it should

last no longer than is necessary for the preservation of the young?

But notwithstanding this natural love in brutes is much more violent and intense than in rational creatures, Providence has taken care that it should be no longer troublesome to the parent than it is useful to the young; for so soon as the wants of the latter cease, the mother withdraws her fondness, and leaves them to provide for themselves; and what is a very remarkable circumstance in this part of instinct, we find that the love of the parent may be lengthened out beyond its usual time, if the preservation of the species requires it: as we may see in birds that drive away their young as soon as they are able to get their livelihood, but continue to feed them if they are tied to the nest, or confined within a cage, or by any other means appear to be out of a condition of supplying their own necessities.

This natural love is not observed in animals to ascend from the young to the parent, which is not at all necessary for the continuance of the species: nor indeed in reasonable creatures does it rise in any proportion, as it spreads itself downwards; for in all family affection, we find protection granted and favors bestowed are greater motives to love and tenderness than safety, benefits, or life received.

One would wonder to hear skeptical men disputing for the reason of animals, and telling us it is only our pride and prejudices that will not allow them the use of that faculty.

Reason shows itself in all occurrences of life; whereas the brute makes no discovery of such a talent, but in what immediately regards his own preservation or the continuance of his species. Animals in their

generation are wiser than the sons of men; but their wisdom is confined to a few particulars, and lies in a very narrow compass. Take a brute out of his instinct, and you find him wholly deprived of understanding. To use an instance that comes often under observation.

With what caution does the hen provide herself a nest in places unfrequented, and free from noise and disturbance! When she has laid her eggs in such a manner that she can cover them, what care does she take in turning them frequently, that all parts may partake of the vital warmth! When she leaves them, to provide for her necessary sustenance, how punctually does she return before they have time to cool, and become incapable of producing an animal! In the summer you see her giving herself greater freedoms, and quitting her care for above two hours together; but in winter, when the rigor of the season would chill the principles of life, and destroy the young one, she grows more assiduous in her attendance, and stays away but half the time. When the birth approaches, with how much nicety and attention does she help the chick to break its prison! not to take notice of her covering it from the injuries of the weather, providing it proper nourishment, and teaching it to help itself; nor to mention her forsaking the nest, if after the usual time of reckoning the young one does not make its appearance. A chemical operation could not be followed with greater art or diligence than is seen in the hatching of a chick; though there are many other birds that show an infinitely greater sagacity in all the fore-mentioned particulars.

But at the same time the hen, that has all this seeming ingenuity (which is indeed absolutely neces-

sary for the propagation of the species), considered in other respects, is without the least glimmerings of thought or common sense. She mistakes a piece of chalk for an egg, and sits upon it in the same manner; she is insensible of any increase or diminution in the number of those she lays; she does not distinguish between her own and those of another species; and when the birth appears of never so different a bird, will cherish it for her own. In all these circumstances which do not carry an immediate regard to the subsistence of herself or her species, she is a very idiot.

There is not, in my opinion, anything more mysterious in nature than this instinct in animals, which thus rises above reason, and falls infinitely short of it. It cannot be accounted for by any properties in matter, and at the same time works after so odd a manner, that one cannot think it the faculty of an intellectual being. For my own part, I look upon it as upon the principle of gravitation in bodies, which is not to be explained by any known qualities inherent in the bodies themselves, nor from any laws of mechanism, but according to the best notions of the greatest philosophers is an immediate impression from the first Mover, and the Divine energy acting in the creatures.

XX

SIR ROGER IN THE COUNTRY

Comes jucundus in via pro vehiculo est.
PUBLIUS SYRUS, *Fragments*

A MAN'S first care should be to avoid the reproaches of his own heart; his next to escape the censures of the world. If the last interferes with the former, it ought to be entirely neglected; but otherwise there cannot be a greater satisfaction to an honest mind than to see those approbations which it gives itself seconded by the applauses of the public. A man is more sure of his conduct when the verdict which he passes upon his own behavior is thus warranted and confirmed by the opinion of all that know him.

My worthy friend Sir Roger is one of those who is not only at peace within himself, but beloved and esteemed by all about him. He receives a suitable tribute for his universal benevolence to mankind in the returns of affection and good-will which are paid him by every one that lives within his neighborhood. I lately met with two or three odd instances of that general respect which is shown to the good old Knight. He would needs carry Will Wimble and myself with him to the county assizes. As we were upon the road, Will Wimble joined a couple of plain men who rid before us, and conversed with them for some time; during which my friend Sir Roger acquainted me with their characters.

"The first of them," says he, "that has a spaniel by his side, is a yeoman of about an hundred pounds a

year, an honest man. He is just within the Game Act, and qualified to kill an hare or a pheasant. He knocks down a dinner with his gun twice or thrice a week; and by that means lives much cheaper than those who have not so good an estate as himself. He would be a good neighbor if he did not destroy so many partridges; in short, he is a very sensible man, shoots flying, and has been several times foreman of the petty jury.

"The other that rides along with him is Tom Touchy, a fellow famous for taking the law of everybody. There is not one in the town where he lives that he has not sued at a quarter sessions. The rogue had once the impudence to go to law with the Widow. His head is full of costs, damages, and ejectments; he plagued a couple of honest gentlemen so long for a trespass in breaking one of his hedges, till he was forced to sell the ground it enclosed to defray the charges of the prosecution. His father left him four-score pounds a year, but he has cast, and been cast so often, that he is not now worth thirty. I suppose he is going upon the old business of the willow tree."

As Sir Roger was giving me this account of Tom Touchy, Will Wimble and his two companions stopped short till we came up to them. After having paid their respects to Sir Roger, Will told him that Mr. Touchy and he must appeal to him upon a dispute that arose between them. Will, it seems, had been giving his fellow traveller an account of his angling one day in such a hole; when Tom Touchy, instead of hearing out his story, told him that Mr. Such-an-one, if he pleased, might take the law of him for fishing in that part of the river. My friend Sir

Roger heard them both, upon a round trot; and, after having paused some time, told them, with the air of a man who would not give his judgment rashly, that much might be said on both sides. They were neither of them dissatisfied with the Knight's determination, because neither of them found himself in the wrong by it. Upon which we made the best of our way to the assizes.

The court was sat before Sir Roger came; but notwithstanding all the justices had taken their places upon the bench, they made room for the old Knight at the head of them; who, for his reputation in the country, took occasion to whisper in the judge's ear, that he was glad his lordship had met with so much good weather in his circuit. I was listening to the proceeding of the court with much attention, and infinitely pleased with that great appearance and solemnity which so properly accompanies such a public administration of our laws; when, after about an hour's sitting, I observed, to my great surprise, in the midst of a trial, that my friend Sir Roger was getting up to speak. I was in some pain for him, till I found he had acquitted himself of two or three sentences, with a look of much business and great intrepidity.

Upon his first rising the court was hushed, and a general whisper ran among the country people that Sir Roger was up. The speech he made was so little to the purpose, that I shall not trouble my readers with an account of it; and I believe was not so much designed by the Knight himself to inform the court, as to give him a figure in my eye, and keep up his credit in the country.

I was highly delighted, when the court rose, to see the gentlemen of the country gathering about my old

friend, and striving who should compliment him most; at the same time that the ordinary people gazed upon him at a distance, not a little admiring his courage, that was not afraid to speak to the judge.

In our return home we met with a very odd accident, which I cannot forbear relating, because it shows how desirous all who know Sir Roger are of giving him marks of their esteem. When we were arrived upon the verge of his estate, we stopped at a little inn to rest ourselves and our horses. The man of the house had, it seems, been formerly a servant in the Knight's family; and, to do honor to his old master, had some time since, unknown to Sir Roger, put him up in a sign-post before the door; so that the Knight's Head had hung out upon the road about a week before he himself knew anything of the matter. As soon as Sir Roger was acquainted with it, finding that his servant's indiscretion proceeded wholly from affection and good-will, he only told him that he had made him too high a compliment, and when the fellow seemed to think that could hardly be, added, with a more decisive look, that it was too great an honor for any man under a duke; but told him at the same time that it might be altered with a very few touches, and that he himself would be at the charge of it. Accordingly they got a painter, by the Knight's directions, to add a pair of whiskers to the face, and by a little aggravation of the features to change it into the Saracen's Head. I should not have known this story had not the inn-keeper, upon Sir Roger's alighting, told him in my hearing, that his honor's head was brought back last night with the alterations that he had ordered to be made in it. Upon this, my friend, with his usual cheerfulness, related the particulars

above-mentioned, and ordered the head to be brought into the room. I could not forbear discovering greater expressions of mirth than ordinary upon the appearance of this monstrous face, under which, notwithstanding it was made to frown and stare in a most extraordinary manner, I could still discover a distant resemblance of my old friend. Sir Roger, upon seeing me laugh, desired me to tell him truly if I thought it possible for people to know him in that disguise. I at first kept my usual silence; but upon the Knight's conjuring me to tell him whether it was not still more like himself than a Saracen, I composed my countenance in the best manner I could, and replied that much might be said on both sides.

These several adventures, with the Knight's behavior in them, gave me as pleasant a day as ever I met with in any of my travels.

XXI

FLORIO AND LEONILLA

Doctrina sed vim promovet insitam
Rectique cultus pectora roborant;
Utcunque defecere mores,
Dedecorant bene nata culpæ.

HORACE, *Ode* IV, 4, 33

As I was yesterday taking the air with my friend Sir Roger, we were met by a fresh-colored ruddy young man, who rid by us full speed, with a couple of servants behind him. Upon my inquiry who he was, Sir Roger told me that he was a young gentleman of a considerable estate, who had been educated by a tender mother, that lives not many miles from the place where we were. She is a very good lady, says my friend, but took so much care of her son's health, that she has made him good for nothing. She quickly found that reading was bad for his eyes, and that writing made his head ache. He was let loose among the woods as soon as he was able to ride on horseback, or to carry a gun upon his shoulder. To be brief, I found by my friend's account of him, that he had got a great stock of health, but nothing else; and that if it were a man's business only to live, there would not be a more accomplished young fellow in the whole country.

The truth of it is, since my residing in these parts I have seen and heard innumerable instances of young heirs and elder brothers who either from their own reflecting upon the estates they are born to, and therefore thinking all other accomplishments unnecessary,

or from hearing these notions frequently inculcated to them by the flattery of their servants and domestics, or from the same foolish thought prevailing in those who have the care of their education, are of no manner of use but to keep up their families, and transmit their lands and houses in a line to posterity.

This makes me often think on a story I have heard of two friends, which I shall give my reader at large under feigned names. The moral of it may, I hope, be useful, though there are some circumstances which make it rather appear like a novel than a true story.

Eudoxus and Leontine began the world with small estates. They were both of them men of good sense and great virtue. They prosecuted their studies together in their earlier years, and entered into such a friendship as lasted to the end of their lives. Eudoxus, at his first setting out in the world, threw himself into a court, where by his natural endowments and his acquired abilities he made his way from one post to another, till at length he had raised a very considerable fortune. Leontine, on the contrary, sought all opportunities of improving his mind by study, conversation, and travel. He was not only acquainted with all the sciences, but with the most eminent professors of them throughout Europe. He knew perfectly well the interests of its princes, with the customs and fashions of their courts, and could scarce meet with the name of an extraordinary person in the Gazette whom he had not either talked to or seen. In short, he had so well mixed and digested his knowledge of men and books, that he made one of the most accomplished persons of his age. During the whole course of his studies and travels he kept up a punctual correspondence with Eudoxus, who often

made himself acceptable to the principal men about court by the intelligence which he received from Leontine. When they were both turned of forty (an age in which, according to Mr. Cowley, "there is no dallying with life") they determined, pursuant to the resolution they had taken in the beginning of their lives, to retire, and pass the remainder of their days in the country. In order to this, they both of them married much about the same time. Leontine, with his own and his wife's fortune, bought a farm of three hundred a year, which lay within the neighborhood of his friend Eudoxus, who had purchased an estate of as many thousands. They were both of them fathers about the same time, Eudoxus having a son born to him, and Leontine a daughter; but to the unspeakable grief of the latter, his young wife, in whom all his happiness was wrapt up, died in a few days after the birth of her daughter. His affliction would have been insupportable, had not he been comforted by the daily visits and conversations of his friend. As they were one day talking together with their usual intimacy, Leontine considering how incapable he was of giving his daughter a proper education in his own house, and Eudoxus reflecting on the ordinary behavior of a son who knows himself to be the heir of a great estate, they both agreed upon an exchange of children, namely, that the boy should be bred up with Leontine as his son, and that the girl should live with Eudoxus as his daughter, till they were each of them arrived at years of discretion. The wife of Eudoxus, knowing that her son could not be so advantageously brought up as under the care of Leontine, and considering at the same time that he would be perpetually under her own eye, was by degrees

prevailed upon to fall in with the project. She therefore took Leonilla, for that was the name of the girl, and educated her as her own daughter. The two friends on each side had wrought themselves to such an habitual tenderness for the children who were under their direction, that each of them had the real passion of a father, where the title was but imaginary. Florio, the name of the young heir that lived with Leontine, though he had all the duty and affection imaginable for his supposed parent, was taught to rejoice at the sight of Eudoxus, who visited his friend very frequently, and was dictated by his natural affection, as well as by the rules of prudence, to make himself esteemed and beloved by Florio. The boy was now old enough to know his supposed father's circumstances, and that therefore he was to make his way in the world by his own industry. This consideration grew stronger in him every day, and produced so good an effect that he applied himself with more than ordinary attention to the pursuit of everything which Leontine recommended to him. His natural abilities, which were very good, assisted by the directions of so excellent a counsellor, enabled him to make a quicker progress than ordinary through all the parts of his education. Before he was twenty years of age, having finished his studies and exercises with great applause, he was removed from the university to the inns of court, where there are very few that make themselves considerable proficients in the studies of the place who know they shall arrive at great estates without them. This was not Florio's case; he found that three hundred a year was but a poor estate for Leontine and himself to live upon, so that he studied without intermission till he gained a very good in-

sight into the constitution and laws of his country.

I should have told my reader that whilst Floric lived at the house of his foster-father he was always an acceptable guest in the family of Eudoxus, where he became acquainted with Leonilla from her infancy. His acquaintance with her by degrees grew into love, which in a mind trained up in all the sentiments of honor and virtue became a very uneasy passion. He despaired of gaining an heiress of so great a fortune, and would rather have died than attempted it by any indirect methods. Leonilla, who was a woman of the greatest beauty joined with the greatest modesty, entertained at the same time a secret passion for Florio, but conducted herself with so much prudence that she never gave him the least intimation of it. Florio was now engaged in all those arts and improvements that are proper to raise a man's private fortune, and give him a figure in his country, but secretly tormented with that passion which burns with the greatest fury in a virtuous and noble heart, when he received a sudden summons from Leontine to repair to him into the country the next day. For it seems Eudoxus was so filled with the report of his son's reputation, that he could no longer withhold making himself known to him. The morning after his arrival at the house of his supposed father, Leontine told him that Eudoxus had something of great importance to communicate to him; upon which the good man embraced him and wept. Florio was no sooner arrived at the great house that stood in his neighborhood, but Eudoxus took him by the hand, after the first salutes were over, and conducted him into his closet. He there opened to him the whole secret of his parentage

and education, concluding after this manner: "I have no other way left of acknowledging my gratitude to Leontine, than by marrying you to his daughter. He shall not lose the pleasure of being your father by the discovery I have made to you. Leonilla, too, shall be still my daughter; her filial piety, though misplaced, has been so exemplary that it deserves the greatest reward I can confer upon it. You shall have the pleasure of seeing a great estate fall to you, which you would have lost the relish of had you known yourself born to it. Continue only to deserve it in the same manner you did before you were possessed of it. I have left your mother in the next room. Her heart yearns towards you. She is making the same discoveries to Leonilla which I have made to yourself." Florio was so overwhelmed with this profusion of happiness, that he was not able to make a reply, but threw himself down at his father's feet, and amidst a flood of tears kissed and embraced his knees, asking his blessing, and expressing in dumb show those sentiments of love, duty, and gratitude that were too big for utterance. To conclude, the happy pair were married, and half Eudoxus's estate settled upon them. Leontine and Eudoxus passed the remainder of their lives together; and received in the dutiful and affectionate behavior of Florio and Leonilla the just recompense, as well as the natural effects, of that care which they had bestowed upon them in their education.

XXII

SIR ROGER AND PARTY SPIRIT

Ne, pueri, ne tanta animis assuescite bella:
Neu patriæ validas in viscera vertite vires.
VIRGIL, *Æneid*, VI, 832, 833

My worthy friend Sir Roger, when we are talking of the malice of parties, very frequently tells us an accident that happened to him when he was a schoolboy, which was at a time when the feuds ran high between the Roundheads and Cavaliers. This worthy Knight, being then but a stripling, had occasion to inquire which was the way to St. Anne's Lane, upon which the person whom he spoke to, instead of answering his question, called him a young Popish cur, and asked him who had made Anne a saint! The boy, being in some confusion, inquired of the next he met, which was the way to Anne's Lane; but was called a prick-eared cur for his pains, and instead of being shown the way, was told that she had been a saint before he was born, and would be one after he was hanged. "Upon this," says Sir Roger, "I did not think fit to repeat the former question, but going into every lane of the neighborhood, asked what they called the name of that lane." By which ingenious artifice he found out the place he inquired after, without giving offence to any party. Sir Roger generally closes this narrative with reflections on the mischief that parties do in the country; how they spoil good neighborhood, and make honest gentlemen hate one another; besides that they manifestly tend to the prejudice of the land tax, and the destruction of the game.

There cannot a greater judgment befall a country than such a dreadful spirit of division as rends a government into two distinct people, and makes them greater strangers and more averse to one another, than if they were actually two different nations. The effects of such a division are pernicious to the last degree, not only with regard to those advantages which they give the common enemy, but to those private evils which they produce in the heart of almost every particular person. This influence is very fatal both to men's morals and their understandings; it sinks the virtue of a nation, and not only so, but destroys even common sense.

A furious party spirit, when it rages in its full violence, exerts itself in civil war and bloodshed; and when it is under its greatest restraints naturally breaks out in falsehood, detraction, calumny, and a partial administration of justice. In a word, it fills a nation with spleen and rancor, and extinguishes all the seeds of good-nature, compassion, and humanity.

Plutarch says, very finely, "that a man should not allow himself to hate even his enemies, because," says he, "if you indulge this passion in some occasions, it will rise of itself in others; if you hate your enemies, you will contract such a vicious habit of mind, as by degrees will break out upon those who are your friends, or those who are indifferent to you." I might here observe how admirably this precept of morality (which derives the malignity of hatred from the passion itself, and not from its object) answers to that great rule which was dictated to the world about an hundred years before this philosopher wrote; but instead of that, I shall only take notice, with a real grief of heart, that the minds of many good men among

us appear soured with party-principles, and alienated from one another in such a manner, as seems to me altogether inconsistent with the dictates either of reason or religion. Zeal for a public cause is apt to breed passions in the hearts of virtuous persons, to which the regard of their own private interest would never have betrayed them.

If this party spirit has so ill an effect on our morals, it has likewise a very great one upon our judgments. We often hear a poor insipid paper or pamphlet cried up, and sometimes a noble piece depreciated, by those who are of a different principle from the author. One who is actuated by this spirit is almost under an incapacity of discerning either real blemishes or beauties. A man of merit in a different principle is like an object seen in two different mediums, that appears crooked or broken, however straight and entire it may be in itself. For this reason there is scarce a person of any figure in England who does not go by two contrary characters, as opposite to one another as light and darkness. Knowledge and learning suffer in a particular manner from this strange prejudice, which at present prevails amongst all ranks and degrees in the British nation. As men formerly became eminent in learned societies by their parts and acquisitions, they now distinguish themselves by the warmth and violence with which they espouse their respective parties. Books are valued upon the like considerations. An abusive, scurrilous style passes for satire, and a dull scheme of party notions is called fine writing.

There is one piece of sophistry practised by both sides, and that is the taking any scandalous story, that has been ever whispered or invented of a private

man, for a known undoubted truth, and raising suitable speculations upon it. Calumnies that have been never proved, or have been often refuted, are the ordinary postulatums of these infamous scribblers, upon which they proceed as upon first principles granted by all men, though in their hearts they know they are false, or at best very doubtful. When they have laid these foundations of scurrility, it is no wonder that their superstructure is every way answerable to them. If this shameless practice of the present age endures much longer, praise and reproach will cease to be motives of action in good men.

There are certain periods of time in all governments when this inhuman spirit prevails. Italy was long torn in pieces by the Guelphs and Ghibellines, and France by those who were for and against the league: but it is very unhappy for a man to be born in such a stormy and tempestuous season. It is the restless ambition of artful men that thus breaks a people into factions, and draws several well-meaning persons to their interest by a specious concern for their country. How many honest minds are filled with uncharitable and barbarous notions, out of their zeal for the public good? What cruelties and outrages would they not commit against men of an adverse party, whom they would honor and esteem, if, instead of considering them as they are represented, they knew them as they are? Thus are persons of the greatest probity seduced into shameful errors and prejudices, and made bad men even by that noblest of principles, the love of their country. I cannot here forbear mentioning the famous Spanish proverb, "If there were neither fools nor knaves in the world, all people would be of one mind."

For my own part I could heartily wish that all honest men would enter into an association, for the support of one another against the endeavors of those whom they ought to look upon as their common enemies, whatsoever side they may belong to. Were there such an honest body of neutral forces, we should never see the worst of men in great figures of life, because they are useful to a party; nor the best unregarded, because they are above practicing those methods which would be grateful to their faction. We should then single every criminal out of the herd, and hunt him down, however formidable and overgrown he might appear; on the contrary, we should shelter distressed innocence, and defend virtue, however beset with contempt or ridicule, envy or defamation. In short, we should not any longer regard our fellow subjects as Whigs or Tories, but should make the man of merit our friend, and the villain our enemy.

XXIII

SIR ROGER AND POLITICS

Tros Rutulusve fuat, nullo discrimine habebo.
VIRGIL, *Æneid*, X, 108

IN my yesterday's paper I proposed that the honest men of all parties should enter into a kind of association for the defence of one another, and the confusion of their common enemies. As it is designed this neutral body should act with a regard to nothing but truth and equity, and divest themselves of the little heats and prepossessions that cleave to parties of all kinds, I have prepared for them the following form of an association, which may express their intentions in the most plain and simple manner.

We, whose names are hereunto subscribed, do solemnly declare, that we do in our consciences believe two and two make four; and that we shall adjudge any man whatsoever to be our enemy who endeavors to persuade us to the contrary. We are likewise ready to maintain, with the hazard of all that is near and dear to us, that six is less than seven in all times and all places; and that ten will not be more three years hence than it is at present. We do also firmly declare, that it is our resolution as long as we live to call black black, and white white. And we shall upon all occasions oppose such persons that upon any day of the year shall call black white, or white black, with the utmost peril of our lives and fortunes.

Were there such a combination of honest men, who without any regard to places would endeavor to extirpate all such furious zealots as would sacrifice one

half of their country to the passion and interest of the other; as also such infamous hypocrites, that are for promoting their own advantage under color of the public good; with all the profligate immoral retainers to each side, that have nothing to recommend them but an implicit submission to their leaders, we should soon see that furious party-spirit extinguished, which may in time expose us to the derision and contempt of all the nations about us.

A member of this society that would thus carefully employ himself in making room for merit, by throwing down the worthless and depraved part of mankind from those conspicuous stations of life to which they have been sometimes advanced, and all this without any regard to his private interest, would be no small benefactor to his country.

I remember to have read in Diodorus Siculus an account of a very active little animal, which I think he calls the ichneumon, that makes it the whole business of his life to break the eggs of the crocodile, which he is always in search after. This instinct is the more remarkable, because the ichneumon never feeds upon the eggs he has broken, nor in any other way finds his account in them. Were it not for the incessant labors of this industrious animal, Egypt, says the historian, would be overrun with crocodiles; for the Egyptians are so far from destroying those pernicious creatures, that they worship them as gods.

If we look into the behavior of ordinary partisans, we shall find them far from resembling this disinterested animal; and rather acting after the example of the wild Tartars, who are ambitious of destroying a man of the most extraordinary parts and accomplishments, as thinking that upon his decease the same

talents, whatever post they qualified him for, enter of course into his destroyer.

As in the whole train of my speculations I have endeavored, as much as I am able, to extinguish that pernicious spirit of passion and prejudice which rages with the same violence in all parties, I am still the more desirous of doing some good in this particular because I observe that the spirit of party reigns more in the country than in the town. It here contracts a kind of brutality and rustic fierceness, to which men of a politer conversation are wholly strangers. It extends itself even to the return of the bow and the hat; and at the same time that the heads of parties preserve toward one another an outward show of good-breeding, and keep up a perpetual intercourse of civilities, their tools that are dispersed in these outlying parts will not so much as mingle together at a cock-match. This humor fills the country with several periodical meetings of Whig jockeys and Tory fox-hunters, not to mention the innumerable curses, frowns, and whispers it produces at a quarter-sessions.

I do not know whether I have observed in any of my former papers, that my friends Sir Roger de Coverley and Sir Andrew Freeport are of different principles, the first of them inclined to the landed and the other to the moneyed interest. This humor is so moderate in each of them, that it proceeds no farther than to an agreeable raillery, which very often diverts the rest of the club. I find, however, that the Knight is a much stronger Tory in the country than in town, which, as he has told me in my ear, is absolutely necessary for the keeping up his interest. In all our journey from London to his house we did not so much as bait at a Whig inn; or if by chance

the coachman stopped at a wrong place, one of Sir Roger's servants would ride up to his master full speed, and whisper to him that the master of the house was against such an one in the last election. This often betrayed us into hard beds and bad cheer; for we were not so inquisitive about the inn as the inn-keeper; and, provided our landlord's principles were sound, did not take any notice of the staleness of his provisions. This I found still the more inconvenient, because the better the host was, the worse generally were his accommodations; the fellow knowing very well that those who were his friends would take up with coarse diet and an hard lodging. For these reasons, all the while I was upon the road I dreaded entering into an house of any one that Sir Roger had applauded for an honest man.

Since my stay at Sir Roger's in the country, I daily find more instances of this narrow party-humor. Being upon a bowling-green at a neighboring market-town the other day (for that is the place where the gentleman of one side meet once a week), I observed a stranger among them of a better presence and genteeler behavior than ordinary; but was much surprised, that notwithstanding he was a very fair better, nobody would take him up. But upon inquiry I found that he was one who had given a disagreeable vote in a former parliament, for which reason there was not a man upon that bowling-green who would have so much correspondence with him as to win his money of him.

Among other instances of this nature, I must not omit one which concerns myself. Will Wimble was the other day relating several strange stories that he had picked up, nobody knows where, of a certain

great man; and upon my staring at him, as one that was surprised to hear such things in the country, which had never been so much as whispered in the town, Will stopped short in the thread of his discourse, and after dinner asked my friend Sir Roger in his ear if he was sure that I was not a fanatic.

It gives me a serious concern to see a spirit of dissension in the country; not only as it destroys virtue and common sense, and renders us in a manner barbarians towards one another, but as it perpetuates our animosities, widens our breaches, and transmits our present passions and prejudices to our posterity. For my own part, I am sometimes afraid that I discover the seeds of a civil war in these our divisions; and therefore cannot but bewail, as in their first principles, the miseries and calamities of our children.

XXIV

SIR ROGER AND THE GYPSIES

Semperque recentes
Convectare juvat prædas, et vivere rapto.
VIRGIL, *Æneid*, VII, 748

As I was yesterday riding out in the fields with my friend Sir Roger, we saw at a little distance from us a troop of gypsies. Upon the first discovery of them, my friend was in some doubt whether he should not exert the justice of the peace upon such a band of lawless vagrants; but not having his clerk with him, who is a necessary counsellor on these occasions, and fearing that his poultry might fare the worse for it, he let the thought drop: but at the same time gave me a particular account of the mischiefs they do in the country, in stealing people's goods and spoiling their servants. "If a stray piece of linen hangs upon an hedge," says Sir Roger, "they are sure to have it; if the hog loses his way in the fields, it is ten to one but he becomes their prey; our geese cannot live in peace for them; if a man prosecutes them with severity, his hen-roost is sure to pay for it: they generally straggle into these parts about this time of the year; and set the heads of our servant-maids so agog for husbands, that we do not expect to have any business done as it should be whilst they are in the country. I have an honest dairy-maid who crosses their hands with a piece of silver every summer, and never fails being promised the handsomest young fellow in the parish for her pains. Your friend the butler has been fool

enough to be seduced by them; and, though he is sure to lose a knife, a fork, or a spoon every time his fortune is told him, generally shuts himself up in the pantry with an old gypsy for above half an hour once in a twelvemonth. Sweethearts are the things they live upon, which they bestow very plentifully upon all those that apply themselves to them. You see now and then some handsome young jades among them: the sluts have very often white teeth and black eyes."

Sir Roger, observing that I listened with great attention to his account of a people who were so entirely new to me, told me that if I would they should tell us our fortunes. As I was very well pleased with the Knight's proposal, we rid up and communicated our hands to them. A Cassandra of the crew, after having examined my lines very diligently, told me that I loved a pretty maid in a corner; that I was a good woman's man; with some other particulars which I do not think proper to relate. My friend Sir Roger alighted from his horse, and exposing his palm to two or three that stood by him, they crumpled it into all shapes, and diligently scanned every wrinkle that could be made in it; when one of them, who was older and more sunburnt than the rest, told him that he had a widow in his line of life: upon which the Knight cried, "Go, go, you are an idle baggage"; and at the same time smiled upon me. The gypsy, finding he was not displeased in his heart, told him, after a farther inquiry into his hand, that his true love was constant, and that she should dream of him to-night: my old friend cried "Pish!" and bid her go on. The gypsy told him that he was a bachelor, but would not be so long; and that he was dearer to somebody than

he thought. The Knight still repeated she was an idle baggage and bid her go on. "Ah, master," said the gypsy, "that roguish leer of yours makes a pretty woman's heart ache: you ha'n't that simper about the mouth for nothing ——." The uncouth gibberish with which all this was uttered, like the darkness of an oracle, made us the more attentive to it. To be short, the Knight left the money with her that he had crossed her hand with, and got up again on his horse.

As we were riding away, Sir Roger told me that he knew several sensible people who believed these gypsies now and then foretold very strange things; and for half an hour together appeared more jocund than ordinary. In the height of his good humor, meeting a common beggar upon the road who was no conjurer, as he went to relieve him he found his pocket was picked; that being a kind of palmistry at which this race of vermin are very dexterous.

I might here entertain my reader with historical remarks on this idle profligate people, who infest all the countries of Europe, and live in the midst of governments in a kind of commonwealth by themselves. But instead of entering into observations of this nature, I shall fill the remaining part of my paper with a story which is still fresh in Holland, and was printed in one of our monthly accounts about twenty years ago. "As the *trekschuyt*, or hackney-boat, which carries passengers from Leyden to Amsterdam, was putting off, a boy running along the side of the canal desired to be taken in: which the master of the boat refused, because the lad had not quite money enough to pay the usual fare. An eminent merchant being pleased with the looks of the boy, and secretly

touched with compassion towards him, paid the money for him, and ordered him to be taken on board. Upon talking with him afterwards, he found that he could speak readily in three or four languages, and learned upon farther examination that he had been stolen away when he was a child by a gypsy, and had rambled ever since with a gang of those strollers up and down several parts of Europe. It happened that the merchant, whose heart seems to have inclined towards the boy by a secret kind of instinct, had himself lost a child some years before. The parents, after a long search for him, gave him for drowned in one of the canals with which that country abounds; and the mother was so afflicted at the loss of a fine boy, who was her only son, that she died for grief of it. Upon laying together all particulars, and examining the several moles and marks by which the mother used to describe the child when he was first missing, the boy proved to be the son of the merchant, whose heart had so unaccountably melted at the sight of him. The lad was very well pleased to find a father who was so rich, and likely to leave him a good estate: the father on the other hand was not a little delighted to see a son return to him, whom he had given for lost, with such a strength of constitution, sharpness of understanding, and skill in languages." Here the printed story leaves off; but if I may give credit to reports, our linguist having received such extraordinary rudiments towards a good education, was afterwards trained up in everything that becomes a gentleman; wearing off by little and little all the vicious habits and practices that he had been used to in the course of his peregrinations. Nay, it is said that he has since been employed in foreign courts upon national

business, with great reputation to himself and honor to those who sent him, and that he has visited several countries as a public minister, in which he formerly wandered as a gypsy.

XXV

THE SPECTATOR ENDS HIS VISIT TO COVERLEY HALL

Ipsæ rursum concedite sylvæ.

VIRGIL, *Eclogues*, x, 63

IT is usual for a man who loves country sports to preserve the game in his own grounds, and divert himself upon those that belong to his neighbor. My friend Sir Roger generally goes two or three miles from his house, and gets into the frontiers of his estate, before he beats about in search of a hare or partridge, on purpose to spare his own fields, where he is always sure of finding diversion when the worst comes to the worst. By this means the breed about his house has time to increase and multiply; besides that the sport is the more agreeable where the game is the harder to come at, and where it does not lie so thick as to produce any perplexity or confusion in the pursuit. For these reasons the country gentleman, like the fox, seldom preys near his own home.

In the same manner I have made a month's excursion out of the town, which is the great field of game for sportsmen of my species, to try my fortune in the country, where I have started several subjects, and hunted them down, with some pleasure to myself, and I hope to others. I am here forced to use a great deal of diligence before I can spring anything to my mind; whereas in town, whilst I am following one character, it is ten to one but I am crossed in my way by another, and put up such a variety of odd creatures in

both sexes, that they foil the scent of one another, and puzzle the chase. My greatest difficulty in the country is to find sport, and, in town, to choose it. In the mean time, as I have given a whole month's rest to the cities of London and Westminster, I promise myself abundance of new game upon my return thither.

It is indeed high time for me to leave the country, since I find the whole neighborhood begin to grow very inquisitive after my name and character; my love for solitude, taciturnity, and particular way of life having raised a great curiosity in all these parts.

The notions which have been framed of me are various: some look upon me as very proud, some as very modest, and some as very melancholy. Will Wimble, as my friend the butler tells me, observing me very much alone, and extremely silent when I am in company, is afraid I have killed a man. The country people seem to suspect me for a conjurer; and, some of them hearing of the visit which I made to Moll White, will needs have it that Sir Roger has brought down a cunning man with him, to cure the old woman, and free the country from her charms. So that the character which I go under in part of the neighborhood is what they here call a "White Witch."

A justice of peace, who lives about five miles off, and is not of Sir Roger's party, has, it seems, said twice or thrice at his table, that he wishes Sir Roger does not harbor a Jesuit in his house, and that he thinks the gentleman of the country would do very well to make me give some account of myself.

On the other side, some of Sir Roger's friends are afraid the old Knight is imposed upon by a designing

fellow, and as they have heard that he converses very promiscuously, when he is in town, do not know but he has brought down with him some discarded Whig, that is sullen and says nothing because he is out of place.

Such is the variety of opinions which are here entertained of me, so that I pass among some for a disaffected person, and among others for a Popish priest; among some for a wizard, and among others for a murderer; and all this for no other reason, that I can imagine, but because I do not hoot and holloa and make a noise. It is true, my friend Sir Roger tells them, *that it is my way*, and that I am only a philosopher; but this will not satisfy them. They think there is more in me than he discovers, and that I do not hold my tongue for nothing.

For these and other reasons I shall set out for London to-morrow, having found by experience that the country is not a place for a person of my temper, who does not love jollity, and what they call good neighborhood. A man that is out of humor when an unexpected guest breaks in upon him, and does not care for sacrificing an afternoon to every chance-comer, that will be the master of his own time, and the pursuer of his own inclinations, makes but a very unsociable figure in this kind of life. I shall therefore retire into the town, if I may make use of that phrase, and get into the crowd again as fast as I can, in order to be alone. I can there raise what speculations I please upon others, without being observed myself, and at the same time enjoy all the advantages of company with all the privileges of solitude. In the meanwhile, to finish the month, and conclude these my rural speculations, I shall here insert a letter from my

friend Will Honeycomb, who has not lived a month for these forty years out of the smoke of London, and rallies me after his way upon my country life.

"Dear Spec, —

"I suppose this letter will find thee picking of daisies, or smelling to a lock of hay, or passing away thy time in some innocent country diversion of the like nature. I have, however, orders from the club to summon thee up to town, being all of us cursedly afraid thou wilt not be able to relish our company, after thy conversations with Moll White and Will Wimble. Pr'ythee don't send us up any more stories of a cock and a bull, nor frighten the town with spirits and witches. Thy speculations begin to smell confoundedly of woods and meadows. If thou dost not come up quickly, we shall conclude that thou art in love with one of Sir Roger's dairy-maids. Service to the Knight. Sir Andrew is grown the cock of the club since he left us, and if he does not return quickly will make every mother's son of us Commonwealth's men.

"Dear Spec,
"Thine eternally,
"Will Honeycomb"

XXVI

THE SPECTATOR'S RETURN TO LONDON

Qui, aut tempus quid postulet non videt, aut plura loquitur, aut se ostentat, aut eorum quibuscum est . . . rationem non habet, . . . is ineptus esse dicitur.

CICERO, *De Oratore*, II, 4; 17

HAVING notified to my good friend Sir Roger that I should set out for London the next day, his horses were ready at the appointed hour in the evening; and attended by one of his grooms, I arrived at the county town at twilight, in order to be ready for the stage-coach the day following. As soon as we arrived at the inn, the servant who waited upon me, inquired of the chamberlain, in my hearing, what company he had for the coach. The fellow answered, "Mrs. Betty Arable, a great fortune, and the widow her mother; a recruiting officer (who took a place because they were to go); young Squire Quickset, her cousin (that her mother wished her to be married to); Ephraim, the Quaker, her guardian; and a gentleman that had studied himself dumb from Sir Roger de Coverley's." I observed by what he said of myself, that according to his office, he dealt much in intelligence; and doubted not but there was some foundation for his reports of the rest of the company, as well as for the whimsical account he gave of me.

The next morning at daybreak we were all called and I, who know my own natural shyness, and endeavor to be as little liable to be disputed with as possible, dressed immediately that I might make no one wait. The first preparation for our setting out

was, that the captain's half pike was placed near the coachman, and a drum behind the coach. In the mean time the drummer, the captain's equipage, was very loud that none of the captain's things should be placed so as to be spoiled; upon which his cloak bag was fixed in the seat of the coach; and the captain himself, according to a frequent, though invidious behavior of military men, ordered his man to look sharp, that none but one of the ladies should have the place he had taken fronting to the coach-box.

We were in some little time fixed in our seats and sat with that dislike which people not too good-natured usually conceive of each other at first sight. The coach jumbled us insensibly into some sort of familiarity: and we had not moved above two miles, when the widow asked the captain what success he had in his recruiting. The officer, with a frankness he believed very graceful, told her that indeed he had but very little luck, and had suffered much by desertion, therefore should be glad to end his warfare in the service of her or her fair daughter. "In a word," continued he, "I am a soldier, and to be plain is my character: you see me, madam, young, sound, and impudent; take me yourself, widow, or give me to her, I will be wholly at your disposal. I am a soldier of fortune, ha!" This was followed by a vain laugh of his own, and a deep silence of all the rest of the company. I had nothing left for it but to fall fast asleep, which I did with all speed. "Come," said he, "resolve upon it, we will make a wedding at the next town: we will wake this pleasant companion who has fallen asleep, to be the brideman, and" (giving the Quaker a clap on the knee) he concluded, "this sly saint, who, I'll warrant, understands what's what

TRAVEL BY STAGECOACH

as well as you or I, widow, shall give the bride as father."

The Quaker, who happened to be a man of smartness, answered, "Friend, I take it in good part, that thou hast given me the authority of a father over this comely and virtuous child; and I must assure thee, that if I have the giving her, I shall not bestow her on thee. Thy mirth, friend, savoreth of folly: thou art a person of a light mind; thy drum is a type of thee, it soundeth because it is empty. Verily it is not from thy fullness, but thy emptiness, that thou hast spoken this day. Friend, friend, we have hired this coach in partnership with thee to carry us to the great city; we cannot go any other way. This worthy mother must hear thee if thou wilt needs utter thy follies; we cannot help it, friend, I say: if thou wilt, we must hear thee; but if thou wert a man of understanding, thou wouldst not take advantage of thy courageous countenance to abash us children of peace. Thou art, thou sayest, a soldier; give quarter to us, who cannot resist thee. Why didst thou fleer at our friend, who feigned himself asleep? He said nothing, but how dost thou know what he containeth? If thou speakest improper things in the hearing of this virtuous young virgin, consider it is an outrage against a distressed person that cannot get from thee: to speak indiscreetly what we are obliged to hear, by being hasped up with thee in this public vehicle, is in some degree assaulting on the high road."

Here Ephraim paused, and the captain with an happy and uncommon impudence (which can be convicted and support itself at the same time) cries, "Faith, friend, I thank thee; I should have been a little impertinent if thou hadst not reprimanded me.

Come, thou art, I see, a smoky old fellow, and I'll be very orderly the ensuing part of the journey. I was going to give myself airs, but, ladies, I beg pardon."

The captain was so little out of humor, and our company was so far from being soured by this little ruffle, that Ephraim and he took a particular delight in being agreeable to each other for the future; and assumed their different provinces in the conduct of the company. Our reckonings, apartments, and accommodation fell under Ephraim; and the captain looked to all disputes on the road, as the good behavior of our coachman, and the right we had of taking place as going to London of all vehicles coming from thence.

The occurrences we met with were ordinary, and very little happened which could entertain by the relation of them: but when I considered the company we were in, I took it for no small good fortune that the whole journey was not spent in impertinences, which to one part of us might be an entertainment, to the other a suffering.

What, therefore, Ephraim said when we were almost arrived at London, had to me an air not only of good understanding but good breeding. Upon the young lady's expressing her satisfaction in the journey, and declaring how delightful it had been to her, Ephraim declared himself as follows: "There is no ordinary part of human life which expresseth so much a good mind, and a right inward man, as his behavior upon meeting with strangers, especially such as may seem the most unsuitable companions to him: such a man, when he falleth in the way with persons of simplicity and innocence, however knowing he may be in the ways of men, will not vaunt himself thereof; but

will the rather hide his superiority to them, that he may not be painful unto them. My good friend" (continued he, turning to the officer), "thee and I are to part by and by, and peradventure we may never meet again: but be advised by a plain man: modes and apparel are but trifles to the real man, therefore do not think such a man as thyself terrible for thy garb, nor such a one as me contemptible for mine. When two such as thee and I meet, with affections as we ought to have towards each other, thou shouldst rejoice to see my peaceable demeanor, and I should be glad to see thy strength and ability to protect me in it."

XXVII

SIR ROGER AND SIR ANDREW

Hæc memini et victum frustra contendere Thyrsin.
VIRGIL, *Eclogues*, VII, 69

THERE is scarce anything more common than animosities between parties that cannot subsist but by their agreement: this was well represented in the sedition of the members of the human body in the old Roman fable. It is often the case of lesser confederate states against a superior power, which are hardly held together, though their unanimity is necessary for their common safety; and this is always the case of the landed and trading interests of Great Britain; the trader is fed by the product of the land, and the landed man cannot be clothed but by the skill of the trader: and yet those interests are ever jarring.

We had last winter an instance of this at our club, in Sir Roger de Coverley and Sir Andrew Freeport, between whom there is generally a constant, though friendly opposition of opinions. It happened that one of the company, in an historical discourse, was observing, that Carthaginian faith was a proverbial phrase to intimate breach of leagues. Sir Roger said it could hardly be otherwise: that the Carthaginians were the greatest traders in the world; and as gain is the chief end of such a people, they never pursue any other: the means to it are never regarded; they will, if it comes easily, get money honestly; but if not, they will not scruple to attain it by fraud, or cozenage: and indeed, what is the whole business of the

trader's account, but to overreach him who trusts to his memory? But were that not so, what can there great and noble be expected from him whose attention is forever fixed upon balancing his books, and watching over his expenses? And at best let frugality and parsimony be the virtues of the merchant, how much is his punctual dealing below a gentleman's charity to the poor, or hospitality among his neighbors?

Captain Sentry observed Sir Andrew very diligent in hearing Sir Roger, and had a mind to turn the discourse, by taking notice in general, from the highest to the lowest parts of human society, there was a secret, though unjust, way among men, of indulging the seeds of ill-nature and envy, by comparing their own state of life to that of another, and grudging the approach of their neighbor to their own happiness; and on the other side, he, who is the less at his ease, repines at the other, who he thinks has unjustly the advantage over him. Thus the civil and military lists look upon each other with much ill-nature; the soldier repines at the courtier's power, and the courtier rallies the soldier's honor; or, to come to lower instances, the private men in the horse and foot of an army, the carmen and coachmen in the city streets, mutually look upon each other with ill-will, when they are in competition for quarters, or the way in their respective motions.

"It is very well, good captain," interrupted Sir Andrew: "you may attempt to turn the discourse if you think fit; but I must however have a word or two with Sir Roger, who, I see, thinks he has paid me off, and been very severe upon the merchant. I shall not," continued he, "at this time remind Sir Roger

of the great and noble monuments of charity and public spirit, which have been erected by merchants since the reformation, but at present content myself with what he allows us, parsimony and frugality. If it were consistent with the quality of so ancient a baronet as Sir Roger, to keep an account, or measure things by the most infallible way, that of numbers, he would prefer our parsimony to his hospitality. If to drink so many hogsheads is to be hospitable, we do not contend for the fame of that virtue; but it would be worth while to consider, whether so many artificers at work ten days together by my appointment, or so many peasants made merry on Sir Roger's charge, are the men more obliged? I believe the families of the artificers will thank me more than the households of the peasants shall Sir Roger. Sir Roger gives to his men, but I place mine above the necessity or obligation of my bounty. I am in very little pain for the Roman proverb upon the Carthaginian traders; the Romans were their professed enemies: I am only sorry no Carthaginian histories have come to our hands: we might have been taught perhaps by them some proverbs against the Roman generosity, in fighting for, and bestowing other people's goods. But since Sir Roger has taken occasion, from an old proverb, to be out of humor with merchants, it should be no offence to offer one not quite so old, in their defence. When a man happens to break in Holland, they say of him that 'he has not kept true accounts.' This phrase, perhaps, among us, would appear a soft or humorous way of speaking, but with that exact nation it bears the highest reproach. For a man to be mistaken in the calculation of his expense, in his ability to answer future demands, or to be imperti-

nently sanguine in putting his credit to too great adventure, are all instances of as much infamy, as with gayer nations to be failing in courage, or common honesty.

"Numbers are so much the measure of everything that is valuable, that it is not possible to demonstrate the success of any action, or the prudence of any undertaking, without them. I say this in answer to what Sir Roger is pleased to say, 'that little that is truly noble can be expected from one who is ever poring on his cash-book, or balancing his accounts.' When I have my returns from abroad, I can tell to a shilling, by the help of numbers, the profit or loss by my adventure; but I ought also to be able to show that I had reason for making it, either from my own experience or that of other people, or from a reasonable presumption that my returns will be sufficient to answer my expense and hazard; and this is never to be done without the skill of numbers. For instance, if I am to trade to Turkey, I ought beforehand to know the demand of our manufactures there, as well as of their silks in England, and the customary prices that are given for both in each country. I ought to have a clear knowledge of these matters beforehand, that I may presume upon sufficient returns to answer the charge of the cargo I have fitted out, the freight and assurance out and home, the customs to the queen, and the interest of my own money, and besides all these expenses a reasonable profit to myself. Now what is there of scandal in this skill? What has the merchant done, that he should be so little in the good graces of Sir Roger? He throws down no man's enclosures, and tramples upon no man's corn; he takes nothing from the industrious laborer; he pays the

poor man for his work; he communicates his profit with mankind; by the preparation of his cargo, and the manufacture of his returns, he furnishes employment and subsistence to greater numbers than the richest nobleman; and even the nobleman is obliged to him for finding out foreign markets for the produce of his estate, and for making a great addition to his rents: and yet 'tis certain that none of all these things could be done by him without the exercise of his skill in numbers.

"This is the economy of the merchant, and the conduct of the gentleman must be the same, unless by scorning to be the steward, he resolves the steward shall be the gentleman. The gentleman, no more than the merchant, is able, without the help of numbers, to account for the success of any action, or the prudence of any adventure. If, for instance, the chase is his whole adventure, his only returns must be the stag's horns in the great hall, and the fox's nose upon the stable door. Without doubt Sir Roger knows the full value of these returns: and if beforehand he had computed the charges of the chase, a gentleman of his discretion would certainly have hanged up all his dogs: he would never have brought back so many fine horses to the kennel; he would never have gone so often, like a blast, over fields of corn. If such too had been the conduct of all his ancestors, he might truly have boasted at this day, that the antiquity of his family had never been sullied by a trade; a merchant had never been permitted with his whole estate to purchase a room for his picture in the gallery of the Coverleys, or to claim his descent from the maid of honor. But 'tis very happy for Sir Roger that the merchant paid so dear for his

ambition. 'Tis the misfortune of many other gentlemen to turn out of the seats of their ancestors, to make way for such new masters as have been more exact in their accounts than themselves, and certainly he deserves the estate a great deal better who has got it by his industry, than he who has lost it by his negligence."

XXVIII

THE CRIES OF LONDON

. . . Linguæ centum sunt, oraque centum,
Ferrea vox. . . .

VIRGIL, *Æneid*, VI, 625

THERE is nothing which more astonishes a foreigner, and frights a country squire, than the Cries of London. My good friend Sir Roger often declares, that he cannot get them out of his head, or go to sleep for them, the first week that he is in town. On the contrary, Will Honeycomb calls them the *Ramage de la Ville*, and prefers them to the sounds of larks and nightingales, with all the music of the fields and woods. I have lately received a letter from some very odd fellow upon this subject, which I shall leave with my reader, without saying anything further of it.

"SIR, —

"I am a man of all business, and would willingly turn my head to anything for an honest livelihood. I have invented several projects for raising many millions of money without burthening the subject, but I cannot get the parliament to listen to me, who look upon me, forsooth, as a crack and a projector; so that despairing to enrich either myself or my country by this public-spiritedness, I would make some proposals to you relating to a design which I have very much at heart, and which may procure me a handsome subsistence, if you will be pleased to recommend it to the cities of London and Westminster.

LONDON STREET VENDERS

"The post I would aim at is to be Comptroller-general of the London Cries, which are at present under no manner of rules or discipline. I think I am pretty well qualified for this place, as being a man of very strong lungs, of great insight into all the branches of our British trades and manufactures, and of a competent skill in music.

"The cries of London may be divided into vocal and instrumental. As for the latter, they are at present under a very great disorder. A freeman of London has the privilege of disturbing a whole street for an hour together, with the twanking of a brass kettle or a frying-pan. The watchman's thump at midnight startles us in our beds, as much as the breaking in of a thief. The sowgelder's horn has indeed something musical in it, but this is seldom heard within the liberties. I would therefore propose, that no instrument of this nature should be made use of, which I have not tuned and licensed, after having carefully examined in what manner it may affect the ears of her Majesty's liege subjects.

"Vocal cries are of a much larger extent, and, indeed, so full of incongruities and barbarisms, that we appear a distracted city to foreigners, who do not comprehend the meaning of such enormous outcries. Milk is generally sold in a note above *ela*, and in sounds so exceeding shrill, that it often sets our teeth on edge. The chimney-sweeper is confined to no certain pitch; he sometimes utters himself in the deepest base, and sometimes in the sharpest treble; sometimes in the highest, and sometimes in the lowest note of the gamut. The same observation might be made on the retailers of small coal, not to mention broken glasses or brick-dust. In these, therefore,

and the like cases, it should be my care to sweeten and mellow the voices of these itinerant tradesmen, before they make their appearance in our streets, as also to accommodate their cries to their respective wares; and to take care in particular that those may not make the most noise who have the least to sell, which is very observable in the venders of card-matches, to whom I cannot but apply that old proverb of 'Much cry, but little wool.'

"Some of these last-mentioned musicians are so very loud in the sale of these trifling manufactures, that an honest splenetic gentleman of my acquaintance bargained with one of them never to come into the street where he lived: but what was the effect of this contract? why, the whole tribe of card-match-makers which frequent that quarter, passed by his door the very next day, in hopes of being bought off after the same manner.

"It is another great imperfection in our London cries, that there is no just time nor measure observed in them. Our news should, indeed, be published in a very quick time, because it is a commodity that will not keep cold. It should not, however, be cried with the same precipitation as 'fire': yet this is generally the case. A bloody battle alarms the town from one end to another in an instant. Every motion of the French is published in so great a hurry, that one would think the enemy were at our gates. This likewise I would take upon me to regulate in such a manner, that there should be some distinction made between the spreading of a victory, a march, or an encampment, a Dutch, a Portugal, or a Spanish mail. Nor must I omit, under this head, those excessive alarms with which several boisterous rustics infest

our streets in turnip season; and which are more inexcusable, because these are wares which are in no danger of cooling upon their hands.

"There are others who affect a very slow time, and are, in my opinion, much more tunable than the former; the cooper, in particular, swells his last note in an hollow voice, that is not without its harmony; nor can I forbear being inspired with a most agreeable melancholy, when I hear that sad and solemn air with which the public are very often asked, if they have any chairs to mend? Your own memory may suggest to you many other lamentable ditties of the same nature, in which the music is wonderfully languishing and melodious.

"I am always pleased with that particular time of the year which is proper for the pickling of dill and cucumbers; but, alas, this cry, like the song of the nightingale, is not heard above two months. It would, therefore, be worth while, to consider whether the same air might not in some cases be adapted to other words.

"It might likewise deserve our most serious consideration, how far, in a well-regulated city, those humorists are to be tolerated, who, not contented with the traditional cries of their forefathers, have invented particular songs, and tunes of their own: such as was, not many years since, the pastry-man, commonly known by the name of the colly-molly-puff; and such as is at this day the vender of powder and wash-balls, who, if I am rightly informed, goes under the name of Powder Watt.

"I must not here omit one particular absurdity which runs through this whole vociferous generation, and which renders their cries very often not only

incommodious, but altogether useless to the public; I mean that idle accomplishment which they all of them aim at, of crying so as not to be understood. Whether or no they have learned this from several of our affected singers, I will not take upon me to say; but most certain it is, that people know the wares they deal in rather by their tunes than by their words; insomuch, that I have sometimes seen a country boy run out to buy apples of a bellows-mender, and ginger-bread from a grinder of knives and scissors. Nay, so strangely infatuated are some very eminent artists of this particular grace in a cry, that none but their acquaintance are able to guess at their profession; for who else can know that 'Work if I had it' should be the signification of a corn-cutter.

"Forasmuch, therefore, as persons of this rank are seldom men of genius or capacity, I think it would be very proper, that some man of good sense, and sound judgment, should preside over these public cries, who should permit none to lift up their voices in our streets, that have not tunable throats, and are not only able to overcome the noise of the crowd, and the rattling of coaches, but also to vend their respective merchandises in apt phrases, and in the most distinct and agreeable sounds. I do therefore humbly recommend myself as a person rightly qualified for this post: and if I meet with fitting encouragement, shall communicate some other projects which I have by me, that may no less conduce to the emolument of the public.

"I am, Sir, &c.

"Ralph Crotchet"

XXIX

SIR ROGER COMES TO TOWN

Ævo rarissima nostro
Simplicitas.

OVID, *Ars Amatoria*, I, 241

I WAS this morning surprised with a great knocking at the door, when my landlady's daughter came up to me, and told me that there was a man below desired to speak with me. Upon my asking her who it was, she told me it was a very grave elderly person, but that she did not know his name. I immediately went down to him, and found him to be the coachman of my worthy friend Sir Roger de Coverley. He told me that his master came to town last night, and would be glad to take a turn with me in Gray's Inn Walks. As I was wondering in myself what had brought Sir Roger to town, not having lately received any letter from him, he told me that his master was come up to get a sight of Prince Eugene, and that he desired I would immediately meet him.

I was not a little pleased with the curiosity of the old Knight, though I did not much wonder at it, having heard him say more than once in private discourse, that he looked upon Prince Eugenio (for so the Knight always calls him) to be a greater man than Scanderbeg.

I was no sooner come into Gray's Inn Walks, but I heard my friend upon the terrace hemming twice or thrice to himself with great vigor, for he loves to clear his pipes in good air (to make use of his own phrase),

and is not a little pleased with any one who takes notice of the strength which he still exerts in his morning hems.

I was touched with a secret joy at the sight of the good old man, who before he saw me was engaged in conversation with a beggar-man that had asked an alms of him. I could hear my friend chide him for not finding out some work; but at the same time saw him put his hand in his pocket and give him sixpence.

Our salutations were very hearty on both sides, consisting of many kind shakes of the hand, and several affectionate looks which we cast upon one another. After which the Knight told me my good friend his chaplain was very well, and much at my service, and that the Sunday before he had made a most incomparable sermon out of Doctor Barrow. "I have left," says he, "all my affairs in his hands, and being willing to lay an obligation upon him, have deposited with him thirty marks, to be distributed among his poor parishioners."

He then proceeded to acquaint me with the welfare of Will Wimble. Upon which he put his hand into his fob and presented me in his name with a tobacco-stopper, telling me that Will had been busy all the beginning of the winter, in turning great quantities of them; and that he made a present of one to every gentleman in the country who has good principles, and smokes. He added, that poor Will was at present under great tribulation, for that Tom Touchy had taken the law of him for cutting some hazel sticks out of one of his hedges.

Among other pieces of news which the Knight brought from his country seat, he informed me that Moll White was dead; and that about a month after

her death the wind was so very high, that it blew down the end of one of his barns. "But for my own part," says Sir Roger, "I do not think that the old woman had any hand in it."

He afterwards fell into an account of the diversions which had passed in his house during the holidays; for Sir Roger, after the laudable custom of his ancestors, always keeps open house at Christmas. I learned from him that he had killed eight fat hogs for the season, that he had dealt about his chines very liberally amongst his neighbors, and that in particular he had sent a string of hogs-puddings with a pack of cards to every poor family in the parish. "I have often thought," says Sir Roger, "it happens very well that Christmas should fall out in the middle of the winter. It is the most dead uncomfortable time of the year, when the poor people would suffer very much from their poverty and cold, if they had not good cheer, warm fires, and Christmas gambols to support them. I love to rejoice their poor hearts at this season, and to see the whole village merry in my great hall. I allow a double quantity of malt to my small beer, and set it a running for twelve days to every one that calls for it. I have always a piece of cold beef and a mince-pie upon the table, and am wonderfully pleased to see my tenants pass away a whole evening in playing their innocent tricks, and smutting one another. Our friend Will Wimble is as merry as any of them, and shows a thousand roguish tricks upon these occasions."

I was very much delighted with the reflection of my old friend, which carried so much goodness in it. He then launched out into the praise of the late Act of Parliament for securing the Church of England,

and told me, with great satisfaction, that he believed it already began to take effect, for that a rigid Dissenter, who chanced to dine at his house on Christmas day, had been observed to eat very plentifully of his plum-porridge.

After having dispatched all our country matters, Sir Roger made several inquiries concerning the club, and particularly of his old antagonist Sir Andrew Freeport. He asked me with a kind of smile whether Sir Andrew had not taken advantage of his absence to vent among them some of his republican doctrines; but soon after, gathering up his countenance into a more than ordinary seriousness, "Tell me truly," says he, "don't you think Sir Andrew had a hand in the Pope's Procession?" — but without giving me time to answer him, "Well, well," says he, "I know you are a wary man, and do not care to talk of public matters."

The Knight then asked me if I had seen Prince Eugenio, and made me promise to get him a stand in some convenient place where he might have a full sight of that extraordinary man, whose presence does so much honor to the British nation. He dwelt very long on the praises of this great general, and I found that, since I was with him in the country, he had drawn many observations together out of his reading in Baker's Chronicle, and other authors, who always lie in his hall window, which very much redound to the honor of this prince.

Having passed away the greatest part of the morning in hearing the Knight's reflections, which were partly private, and partly political, he asked me if I would smoke a pipe with him over a dish of coffee at Squire's. As I love the old man, I take delight in

PRINCE EUGENIO PASSES THROUGH THE STREETS OF LONDON

complying with everything that is agreeable to him, and accordingly waited on him to the coffee-house, where his venerable figure drew upon us the eyes of the whole room. He had no sooner seated himself at the upper end of the high table, but he called for a clean pipe, a paper of tobacco, a dish of coffee, a wax candle, and the Supplement, with such an air of cheerfulness and good-humor, that all the boys in the coffee-room (who seemed to take pleasure in serving him) were at once employed on his several errands, insomuch that nobody else could come at a dish of tea, till the Knight had got all his conveniences about him.

XXX

SIR ROGER IN WESTMINSTER ABBEY

Ire tamen restat, Numa quò devenit, et Ancus.
HORACE, *Epistles*, I, v, 27

My friend Sir Roger de Coverley told me t'other night that he had been reading my paper upon Westminster Abbey, in which, says he, there are a great many ingenious fancies. He told me, at the same time, that he observed I had promised another paper upon the tombs, and that he should be glad to go and see them with me, not having visited them since he had read history. I could not at first imagine how this came into the Knight's head, till I recollected that he had been very busy all last summer upon Baker's Chronicle, which he has quoted several times in his disputes with Sir Andrew Freeport since his last coming to town. Accordingly, I promised to call upon him the next morning, that we might go together to the Abbey.

I found the Knight under his butler's hands, who always shaves him. He was no sooner dressed than he called for a glass of the Widow Trueby's water, which he told me he always drank before he went abroad. He recommended me to a dram of it at the same time with so much heartiness, that I could not forbear drinking it. As soon as I had got it down, I found it very unpalatable; upon which the Knight, observing that I had made several wry faces, told me that he knew I should not like it at first, but that it was the best thing in the world against the stone or gravel.

I could have wished, indeed, that he had acquainted me with the virtues of it sooner; but it was too late to complain, and I knew what he had done was out of good-will. Sir Roger told me, further, that he looked upon it to be very good for a man whilst he stayed in town, to keep off infection; and that he got together a quantity of it upon the first news of the sickness being at Dantzic. When of a sudden, turning short to one of his servants, who stood behind him, he bade him call a hackney-coach, and take care it was an elderly man that drove it.

He then resumed his discourse upon Mrs. Trueby's water, telling me that the Widow Trueby was one who did more good than all the doctors and apothecaries in the county; that she distilled every poppy that grew within five miles of her; that she distributed her water gratis among all sorts of people: to which the Knight added, that she had a very great jointure, and that the whole country would fain have it a match between him and her; "And truly," says Sir Roger, "if I had not been engaged, perhaps I could not have done better."

His discourse was broken off by his man's telling him he had called a coach. Upon our going to it, after having cast his eye upon the wheels, he asked the coachman if his axletree was good; upon the fellow's telling him he would warrant it, the Knight turned to me, told me he looked like an honest man, and went in without further ceremony.

We had not gone far, when Sir Roger, popping out his head, called the coachman down from his box, and, upon his presenting himself at the window, asked him if he smoked: as I was considering what this would end in, he bade him stop by the way at any

good tobacconist's, and take in a roll of their best Virginia. Nothing material happened in the remaining part of our journey till we were set down at the west end of the Abbey.

As we went up the body of the church, the Knight pointed at the trophies upon one of the new monuments, and cried out, "A brave man, I warrant him!" Passing afterwards by Sir Cloudesley Shovel, he flung his hand that way, and cried, "Sir Cloudesley Shovel! a very gallant man!" As we stood before Busby's tomb, the Knight uttered himself again after the same manner — "Dr. Busby — a great man! he whipped my grandfather — a very great man! I should have gone to him myself if I had not been a blockhead — a very great man!"

We were immediately conducted into the little chapel on the right hand. Sir Roger, planting himself at our historian's elbow, was very attentive to everything he said, particularly to the account he gave us of the lord who had cut off the King of Morocco's head. Among several other figures, he was very well pleased to see the statesman Cecil upon his knees; and, concluding them all to be great men, was conducted to the figure which represents that martyr to good housewifery, who died by the prick of a needle. Upon our interpreter's telling us that she was a maid of honor to Queen Elizabeth, the Knight was very inquisitive into her name and family; and, after having regarded her finger for some time, "I wonder," says he, "that Sir Richard Baker has said nothing of her in his Chronicle."

We were then conveyed to the two coronation chairs, where my old friend, after having heard that the stone underneath the most ancient of them, which

was brought from Scotland, was called Jacob's Pillar, sat himself down in the chair; and, looking like the figure of an old Gothic king, asked our interpreter what authority they had to say that Jacob had ever been in Scotland. The fellow, instead of returning him an answer, told him that he hoped his honor would pay his forfeit. I could observe Sir Roger a little ruffled upon being thus trepanned; but, our guide not insisting upon his demand, the Knight soon recovered his good humor, and whispered in my ear that if Will Wimble were with us, and saw those two chairs, it would go hard but he would get a tobacco-stopper out of one or t'other of them.

Sir Roger, in the next place, laid his hand upon Edward the Third's sword, and, leaning upon the pommel of it, gave us the whole history of the Black Prince; concluding that, in Sir Richard Baker's opinion, Edward the Third was one of the greatest princes that ever sat upon the English throne.

We were then shown Edward the Confessor's tomb, upon which Sir Roger acquainted us that he was the first who touched for the evil, and afterwards Henry the Fourth's, upon which he shook his head, and told us there was fine reading in the casualties in that reign.

Our conductor then pointed to that monument where there is the figure of one of our English kings without an head; and upon giving us to know that the head, which was of beaten silver, had been stolen away several years since, "Some Whig, I'll warrant you," says Sir Roger: "you ought to lock up your kings better; they will carry off the body too if you don't take care."

The glorious names of Henry the Fifth and Queen

Elizabeth gave the Knight great opportunities of shining and of doing justice to Sir Richard Baker, who, as our Knight observed with some surprise, had a great many kings in him whose monuments he had not seen in the Abbey.

For my own part, I could not but be pleased to see the Knight show such an honest passion for the glory of his country, and such a respectful gratitude to the memory of its princes.

I must not omit that the benevolence of my good old friend, which flows out towards every one he converses with, made him very kind to our interpreter, whom he looked upon as an extraordinary man; for which reason he shook him by the hand at parting, telling him that he should be very glad to see him at his lodgings in Norfolk Buildings, and talk over these matters with him more at leisure.

XXXI

SIR ROGER UPON BEARDS

Stolidam præbet tibi vellere barbam.
PERSIUS, *Satires*, II, 28

WHEN I was last with my friend Sir Roger in Westminster Abbey, I observed that he stood longer than ordinary before the bust of a venerable old man. I was at a loss to guess the reason of it; when, after some time, he pointed to the figure, and asked me if I did not think that our forefathers looked much wiser in their beards than we do without them? "For my part," says he, "when I am walking in my gallery in the country, and see my ancestors, who many of them died before they were of my age, I cannot forbear regarding them as so many old patriarchs, and at the same time looking upon myself as an idle smockfaced young fellow. I love to see your Abrahams, your Isaacs, and your Jacobs, as we have them in old pieces of tapestry, with beards below their girdles, that cover half the hangings." The Knight added, "if I would recommend beards in one of my papers, and endeavor to restore human faces to their ancient dignity, that, upon a month's warning he would undertake to lead up the fashion himself in a pair of whiskers."

I smiled at my friend's fancy; but, after we parted, could not forbear reflecting on the metamorphosis our faces have undergone in this particular.

The beard, conformable to the notion of my friend Sir Roger, was for many ages looked upon as the type

of wisdom. Lucian more than once rallies the philosophers of his time, who endeavored to rival one another in beard; and represents a learned man who stood for a professorship in philosophy, as unqualified for it by the shortness of his beard.

Ælian, in his account of Zoilus, the pretended critic, who wrote against Homer and Plato, and thought himself wiser than all who had gone before him, tells us that this Zoilus had a very long beard that hung down upon his breast, but no hair upon his head, which he always kept close shaved, regarding, it seems, the hairs of his head as so many suckers, which, if they had been suffered to grow, might have drawn away the nourishment from his chin, and by that means have starved his beard.

I have read somewhere, that one of the popes refused to accept an edition of a saint's works, which were presented to him, because the saint, in his effigies before the book, was drawn without a beard.

We see by these instances what homage the world has formerly paid to beards; and that a barber was not then allowed to make those depredations on the faces of the learned, which have been permitted him of later years.

Accordingly several wise nations have been so extremely jealous of the least ruffle offered to their beard, that they seem to have fixed the point of honor principally in that part. The Spaniards were wonderfully tender in this particular. Don Quevedo, in his third vision on the last judgment, has carried the humor very far, when he tells us that one of his vainglorious countrymen, after having received sentence, was taken into custody by a couple of evil spirits; but that his guides happening to disorder his mustachoes,

they were forced to recompose them with a pair of curling-irons, before they could get him to file off.

If we look into the history of our own nation, we shall find that the beard flourished in the Saxon heptarchy, but was very much discouraged under the Norman line. It shot out, however, from time to time, in several reigns under different shapes. The last effort it made seems to have been in Queen Mary's days, as the curious reader may find if he pleases to peruse the figures of Cardinal Pole and Bishop Gardiner; though, at the same time, I think it may be questioned, if zeal against popery has not induced our Protestant painters to extend the beards of these two persecutors beyond their natural dimensions, in order to make them appear the more terrible.

I find but few beards worth taking notice of in the reign of King James the First.

During the civil wars there appeared one, which makes too great a figure in story to be passed over in silence: I mean that of the redoubted Hudibras, an account of which Butler has transmitted to posterity in the following lines:

> His tawny beard was th' equal grace
> Both of his wisdom and his face;
> In cut and dye so like a tile,
> A sudden view it would beguile;
> The upper part thereof was whey,
> The nether orange mixt with gray.

The whisker continued for some time among us after the expiration of beards; but this is a subject which I shall not here enter upon, having discussed it at large in a distinct treatise, which I keep by me in manuscript, upon the mustachoe.

If my friend Sir Roger's project of introducing

beards should take effect, I fear the luxury of the present age would make it a very expensive fashion. There is no question but the beaux would soon provide themselves with false ones of the lightest colors and the most immoderate lengths. A fair beard, of the tapestry size Sir Roger seems to approve, could not come under twenty guineas. The famous golden beard of Æsculapius would hardly be more valuable than one made in the extravagance of the fashion.

Besides, we are not certain that the ladies would not come into the mode, when they take the air on horseback. They already appear in hats and feathers, coats and periwigs; and I see no reason why we should not suppose that they would have their riding-beards on the same occasion.

XXXII

SIR ROGER AT THE PLAY

Respicere exemplar vitæ morumque jubebo
Doctum imitatorem, et veras hinc ducere voces.
HORACE, *Ars Poetica*, 327, 328

My friend Sir Roger de Coverley, when we last met together at the Club, told me that he had a great mind to see the new tragedy with me, assuring me, at the same time, that he had not been at a play these twenty years. "The last I saw," said Sir Roger, "was the 'Committee,' which I should not have gone to neither, had not I been told beforehand that it was a good Church of England comedy." He then proceeded to inquire of me who this distressed mother was, and, upon hearing that she was Hector's widow, he told me that her husband was a brave man, and that when he was a school-boy, he had read his life at the end of the dictionary. My friend asked me, in the next place, if there would not be some danger in coming home late, in case the Mohocks should be abroad. "I assure you," says he, "I thought I had fallen into their hands last night, for I observed two or three lusty black men that followed me half way up Fleet Street, and mended their pace behind me in proportion as I put on to get away from them. You must know," continued the Knight with a smile, "I fancied they had a mind to *hunt* me, for I remember an honest gentleman in my neighborhood who was served such a trick in King Charles the Second's time; for which reason he has not ventured himself in town

ever since. I might have shown them very good sport had this been their design; for, as I am an old foxhunter, I should have turned and dodged, and have played them a thousand tricks they had never seen in their lives before." Sir Roger added that if these gentlemen had any such intention they did not succeed very well in it; "for I threw them out," says he, "at the end of Norfolk Street, where I doubled the corner and got shelter in my lodgings before they could imagine what was become of me. However," says the Knight, "if Captain Sentry will make one with us to-morrow night, and if you will both of you call upon me about four o'clock, that we may be at the house before it is full, I will have my own coach in readiness to attend you, for John tells me he has got the fore wheels mended."

The captain, who did not fail to meet me there at the appointed hour, bid Sir Roger fear nothing, for that he had put on the same sword which he made use of at the battle of Steenkirk. Sir Roger's servants, and among the rest my old friend the butler, had, I found, provided themselves with good oaken plants to attend their master upon this occasion. When he had placed him in his coach, with myself at his left hand, the captain before him, and his butler at the head of his footmen in the rear, we convoyed him in safety to the playhouse, where, after having marched up the entry in good order, the captain and I went in with him, and seated him betwixt us in the pit. As soon as the house was full, and the candles lighted, my old friend stood up and looked about him with that pleasure which a mind seasoned with humanity naturally feels in itself at the sight of a multitude of people who seem pleased with one another, and par-

take of the same common entertainment. I could not but fancy to myself, as the old man stood up in the middle of the pit, that he made a very proper center to a tragic audience. Upon the entering of Pyrrhus, the Knight told me that he did not believe the King of France himself had a better strut. I was, indeed, very attentive to my old friend's remarks, because I looked upon them as a piece of natural criticism; and was well pleased to hear him, at the conclusion of almost every scene, telling me that he could not imagine how the play would end. One while he appeared much concerned for Andromache; and a little while after as much for Hermione; and was extremely puzzled to think what would become of Pyrrhus.

When Sir Roger saw Andromache's obstinate refusal to her lover's importunities, he whispered me in the ear, that he was sure she would never have him; to which he added, with a more than ordinary vehemence, "You can't imagine, Sir, what 'tis to have to do with a widow." Upon Pyrrhus his threatening afterwards to leave her, the Knight shook his head, and muttered to himself, "Ay, do if you can." This part dwelt so much upon my friend's imagination, that at the close of the third act, as I was thinking of something else, he whispered in my ear, "These widows, Sir, are the most perverse creatures in the world. But pray," says he, "you that are a critic, is this play according to your dramatic rules, as you call them? Should your people in tragedy always talk to be understood? Why, there is not a single sentence in this play that I do not know the meaning of."

The fourth act very luckily begun before I had time

to give the old gentleman an answer: "Well," says the Knight, sitting down with great satisfaction, "I suppose we are now to see Hector's ghost." He then renewed his attention, and, from time to time, fell a praising the widow. He made, indeed, a little mistake as to one of her pages, whom at his first entering he took for Astyanax; but he quickly set himself right in that particular, though, at the same time, he owned he should have been very glad to have seen the little boy, "who," says he, "must needs be a very fine child by the account that is given of him." Upon Hermione's going off with a menace to Pyrrhus, the audience gave a loud clap, to which Sir Roger added, "On my word, a notable young baggage!"

As there was a very remarkable silence and stillness in the audience during the whole action, it was natural for them to take the opportunity of these intervals between the acts to express their opinion of the players and of their respective parts. Sir Roger hearing a cluster of them praise Orestes, struck in with them, and told them that he thought his friend Pylades was a very sensible man; as they were afterwards applauding Pyrrhus, Sir Roger put in a second time: "And let me tell you," says he, "though he speaks but little, I like the old fellow in whiskers as well as any of them." Captain Sentry seeing two or three wags, who sat near us, lean with an attentive ear towards Sir Roger, and fearing lest they should smoke the Knight, plucked him by the elbow, and whispered something in his ear, that lasted till the opening of the fifth act. The Knight was wonderfully attentive to the account which Orestes gives of Pyrrhus his death, and at the conclusion of it, told me it was such a bloody piece of work that he was glad it

was not done upon the stage. Seeing afterwards Orestes in his raving fit, he grew more than ordinary serious, and took occasion to moralize (in his way) upon an evil conscience, adding, that Orestes, in his madness, looked as if he saw something.

As we were the first that came into the house, so we were the last that went out of it; being resolved to have a clear passage for our old friend, whom we did not care to venture among the jostling of the crowd. Sir Roger went out fully satisfied with his entertainment, and we guarded him to his lodgings in the same manner that we brought him to the playhouse; being highly pleased, for my own part, not only with the performance of the excellent piece which had been presented, but with the satisfaction which it had given to the good old man.

XXXIII

WILL HONEYCOMB'S ADVENTURES

Torva leæna lupum sequitur, lupus ipse capellam;
Florentem cytisum sequitur lasciva capella.

VIRGIL, *Eclogues*, II, 63, 64

As we were at the Club last night, I observed that my friend Sir Roger, contrary to his usual custom, sat very silent, and instead of minding what was said by the company, was whistling to himself in a very thoughtful mood, and playing with a cork. I jogged Sir Andrew Freeport, who sat between us; and as we were both observing him, we saw the Knight shake his head, and heard him say to himself, "A foolish woman! I can't believe it." Sir Andrew gave him a gentle pat upon the shoulder, and offered to lay him a bottle of wine that he was thinking of the Widow. My old friend started, and recovering out of his brown study, told Sir Andrew that once in his life he had been in the right. In short, after some little hesitation, Sir Roger told us in the fullness of his heart, that he had just received a letter from his steward, which acquainted him that his old rival and antagonist in the county, Sir David Dundrum, had been making a visit to the Widow. "However," says Sir Roger, "I can never think that she'll have a man that's half a year older than I am, and a noted Republican into the bargain."

Will Honeycomb, who looks upon love as his particular province, interrupting our friend with a jaunty laugh; "I thought, Knight," says he, "thou hadst

lived long enough in the world not to pin thy happiness upon one that is a woman and a widow. I think that without vanity I may pretend to know as much of the female world as any man in Great Britain, though the chief of my knowledge consists in this, that they are not to be known." Will immediately, with his usual fluency, rambled into an account of his own amours. "I am now," says he, "upon the verge of fifty" (though, by the way, we all knew he was turned of threescore). "You may easily guess," continued Will, "that I have not lived so long in the world without having had some thoughts of settling in it, as the phrase is. To tell you truly, I have several times tried my fortune that way, though I can't much boast of my success.

"I made my first addresses to a young lady in the country; but when I thought things were pretty well drawing to a conclusion, her father happening to hear that I had formerly boarded with a surgeon, the old put forbid me his house, and within a fortnight after married his daughter to a foxhunter in the neighborhood.

"I made my next applications to a widow, and attacked her so briskly, that I thought myself within a fortnight of her. As I waited upon her one morning, she told me that she intended to keep her ready money and jointure in her own hand, and desired me to call upon her attorney in Lyon's Inn, who would adjust with me what it was proper for me to add to it. I was so rebuffed by this overture, that I never inquired either for her or her attorney afterwards.

"A few months after I addressed myself to a young lady who was an only daughter, and of a good family: I danced with her at several balls, squeezed her by the

hand, said soft things to her, and, in short, made no doubt of her heart; and, though my fortune was not equal to hers, I was in hopes that her fond father would not deny her the man she had fixed her affections upon. But as I went one day to the house in order to break the matter to him, I found the whole family in confusion, and heard, to my unspeakable surprise, that Miss Jenny was that very morning run away with the butler.

"I then courted a second widow, and am at a loss to this day how I came to miss her, for she had often commended my person and behavior. Her maid, indeed, told me one day that her mistress had said she never saw a gentleman with such a spindle pair of legs as Mr. Honeycomb.

"After this I laid siege to four heiresses successively, and being a handsome young dog in those days, quickly made a breach in their hearts; but I don't know how it came to pass, though I seldom failed of getting the daughters' consent, I could never in my life get the old people on my side.

"I could give you an account of a thousand other unsuccessful attempts, particularly of one which I made some years since upon an old woman, whom I had certainly borne away with flying colors, if her relations had not come pouring in to her assistance from all parts of England; nay, I believe I should have got her at last, had not she been carried off by an hard frost."

As Will's transitions are extremely quick, he turned from Sir Roger, and, applying himself to me, told me there was a passage in the book I had considered last Saturday, which deserved to be writ in letters of gold; and taking out a pocket Milton, read the following

lines, which are part of one of Adam's speeches to Eve after the fall:

> Oh! why did God,
> Creator wise, that peopled highest heav'n
> With spirits masculine, create at last
> This novelty on earth, this fair defect
> Of Nature, and not fill the world at once
> With men, as angels, without feminine,
> Or find some other way to generate
> Mankind? This mischief had not then befall'n,
> And more that shall befall; innumerable
> Disturbances on earth through female snares,
> And straight conjunction with this sex: for either
> He never shall find out fit mate, but such
> As some misfortune brings him, or mistake:
> Or, whom he wishes most shall seldom gain,
> Through her perverseness; but shall see her gain'd
> By a far worse; or if she love, withheld
> By parents; or his happiest choice too late
> Shall meet, already link'd and wedlock bound
> To a fell adversary, his hate or shame;
> Which infinite calamity shall cause
> To human life, and household peace confound.

Sir Roger listened to this passage with great attention, and desiring Mr. Honeycomb to fold down a leaf at the place, and lend him his book, the Knight put it up in his pocket, and told us that he would read over those verses again before he went to bed.

XXXIV

SIR ROGER AT SPRING GARDEN

Criminibus debent Hortos
JUVENAL, *Satires*, I, 75

As I was sitting in my chamber and thinking on a subject for my next "Spectator," I heard two or three irregular bounces at my landlady's door, and upon the opening of it, a loud cheerful voice inquiring whether the philosopher was at home. The child who went to the door answered very innocently, that he did not lodge there. I immediately recollected that it was my good friend Sir Roger's voice; and that I had promised to go with him on the water to Spring Garden, in case it proved a good evening. The Knight put me in mind of my promise from the bottom of the staircase, but told me that if I was speculating he would stay below till I had done. Upon my coming down, I found all the children of the family got about my old friend, and my landlady herself, who is a notable prating gossip, engaged in a conference with him, being mightily pleased with his stroking her little boy upon the head, and bidding him be a good child, and mind his book.

We were no sooner come to the Temple Stairs, but we were surrounded with a crowd of watermen, offering us their respective services. Sir Roger, after having looked about him very attentively, spied one with a wooden leg, and immediately gave him orders to get his boat ready. As we were walking towards it, "You must know," says Sir Roger, "I never make

use of anybody to row me, that has not either lost a leg or an arm. I would rather bate him a few strokes of his oar than not employ an honest man that has been wounded in the Queen's service. If I was a lord or a bishop, and kept a barge, I would not put a fellow in my livery that had not a wooden leg."

My old friend, after having seated himself, and trimmed the boat with his coachman, who, being a very sober man, always serves for ballast on these occasions, we made the best of our way for Vauxhall. Sir Roger obliged the waterman to give us the history of his right leg, and hearing that he had left it at La Hogue, with many particulars which passed in that glorious action, the Knight, in the triumph of his heart, made several reflections on the greatness of the British nation; as, that one Englishman could beat three Frenchmen; that we could never be in danger of Popery so long as we took care of our fleet; that the Thames was the noblest river in Europe; that London Bridge was a greater piece of work than any of the seven wonders of the world: with many other honest prejudices which naturally cleave to the heart of a true Englishman.

After some short pause, the old Knight turning about his head twice or thrice, to take a survey of this great Metropolis, bid me observe how thick the city was set with churches, and that there was scarce a single steeple on this side Temple Bar. "A most heathenish sight!" says Sir Roger; "there is no religion in this end of the town. The fifty new churches will very much mend the prospect; but church work is slow, church work is slow!"

I do not remember I have anywhere mentioned, in Sir Roger's character, his custom of saluting every-

body that passes by him with a good-morrow or a good-night. This the old man does out of the overflowings of his humanity, though at the same time it renders him so popular among all his country neighbors, that it is thought to have gone a good way in making him once or twice knight of the shire. He cannot forbear this exercise of benevolence even in town, when he meets with any one in his morning or evening walk. It broke from him to several boats that passed by us upon the water; but to the Knight's great surprise, as he gave the good-night to two or three young fellows a little before our landing, one of them, instead of returning the civility asked us, what queer old put we had in the boat, with a great deal of the like Thames ribaldry. Sir Roger seemed a little shocked at first, but at length, assuming a face of magistracy, told us that if he were a Middlesex justice, he would make such vagrants know that Her Majesty's subjects were no more to be abused by water than by land.

We were now arrived at Spring Garden, which is exquisitely pleasant at this time of year. When I considered the fragrancy of the walks and bowers, with the choirs of birds that sang upon the trees, and the loose tribe of people that walked under their shades, I could not but look upon the place as a kind of Mahometan paradise. Sir Roger told me it put him in mind of a little coppice by his house in the country, which his chaplain used to call an aviary of nightingales. "You must understand," says the Knight, "there is nothing in the world that pleases a man in love so much as your nightingale. Ah, Mr. Spectator! the many moonlight nights that I have walked by myself, and thought on the Widow by the

music of the nightingales!" He here fetched a deep sigh, and was falling into a fit of musing, when a mask, who came behind him, gave him a gentle tap upon the shoulder, and asked him if he would drink a bottle of mead with her. But the Knight being startled at so unexpected a familiarity, and displeased to be interrupted in his thoughts of the Widow, told her she was a wanton baggage, and bid her go about her business.

We concluded our walk with a glass of Burton ale and a slice of hung beef. When we had done eating ourselves, the Knight called a waiter to him, and bid him carry the remainder to the waterman that had but one leg. I perceived the fellow stared upon him at the oddness of the message, and was going to be saucy; upon which I ratified the Knight's commands with a peremptory look.

XXXV

DEATH OF SIR ROGER DE COVERLEY

Heu Pietas! heu prisca Fides!
VIRGIL, *Æneid*, VI, 878

WE last night received a Piece of ill News at our Club, which very sensibly afflicted every one of us. I question not but my Readers themselves will be troubled at the hearing of it. To keep them no longer in Suspence, Sir ROGER DE COVERLEY *is dead*. He departed this Life at his House in the Country, after a few Weeks Sickness. Sir ANDREW FREEPORT has a Letter from one of his Correspondents in those Parts, that informs him the old Man caught a Cold at the County-Sessions, as he was very warmly promoting an Address of his own penning, in which he succeeded according to his Wishes. But this Particular comes from a Whig-Justice of Peace, who was always Sir ROGER'S Enemy and Antagonist. I have Letters both from the Chaplain and Captain *Sentry* which mention nothing of it, but are filled with many Particulars to the Honour of the good old Man. I have likewise a Letter from the Butler, who took so much care of me last Summer when I was at the Knight's House. As my Friend the Butler mentions, in the Simplicity of his Heart, several Circumstances the others have passed over in Silence, I shall give my Reader a Copy of his Letter, without any Alteration or Diminution.

Honoured Sir,

'Knowing that you was my old Master's good

'Friend, I could not forbear sending you the melan-
'choly News of his Death, which has afflicted the
'whole Country, as well as his poor Servants, who
'loved him, I may say, better than we did our Lives.
'I am afraid he caught his Death the last County
'Sessions, where he would go to see Justice done to a
'poor Widow Woman, and her Fatherless Children,
'that had been wronged by a neighbouring Gentle-
'man; for you know, Sir, my good Master was al-
'ways the poor Man's Friend. Upon his coming
'home, the first Complaint he made was, that he had
'lost his Roast-Beef Stomach, not being able to touch
'a Sirloin, which was served up according to Custom;
'and you know he used to take great Delight in it.
'From that time forward he grew worse and worse,
'but still kept a good Heart to the last. Indeed we
'were once in great Hope of his Recovery, upon a
'kind Message that was sent him from the Widow
'Lady whom he had made love to the Forty last
'Years of his Life; but this only proved a Light'ning
'before Death. He has bequeathed to this Lady, as
'a token of his Love, a great Pearl Necklace, and a
'Couple of Silver Bracelets set with Jewels, which
'belonged to my good Lady his Mother: He has
'bequeathed the fine white Gelding, that he used to
'ride a hunting upon, to his Chaplain, because he
'thought he would be kind to him, and has left you
'all his Books. He has, moreover, bequeathed to
'the Chaplain a very pretty Tenement with good
'Lands about it. It being a very cold Day when he
'made his Will, he left for Mourning, to every Man
'in the Parish, a great Frize-Coat, and to every
'Woman a black Riding-hood. It was a most mov
'ing Sight to see him take leave of his poor Servants,

'commending us all for our Fidelity, whilst we were 'not able to speak a Word for weeping. As we most 'of us are grown Gray-headed in our Dear Master's 'Service, he has left us Pensions and Legacies, which 'we may live very comfortably upon, the remaining 'part of our Days. He has bequeath'd a great deal 'more in Charity, which is not yet come to my Knowl-'edge, and it is peremptorily said in the Parish, that 'he has left Mony to build a Steeple to the Church; 'for he was heard to say some time ago, that if he 'lived two Years longer, *Coverly* Church should have 'a Steeple to it. The Chaplain tells every body that 'he made a very good End, and never speaks of him 'without Tears. He was buried, according to his own 'Directions, among the Family of the *Coverly's*, on 'the Left Hand of his father Sir *Arthur*. The Coffin 'was carried by Six of his Tenants, and the Pall held 'up by Six of the *Quorum:* The whole Parish follow'd 'the Corps with heavy Hearts, and in their Mourning 'Suits, the Men in Frize, and the Women in Riding-'Hoods. Captain SENTRY, my Master's Nephew, has 'taken Possession of the Hall-House, and the whole 'Estate. When my old Master saw him a little be-'fore his Death, he shook him by the Hand, and 'wished him Joy of the Estate which was falling to 'him, desiring him only to make good Use of it, and to 'pay the several Legacies, and the Gifts of Charity 'which he told him he had left as Quitrents upon the 'Estate. The Captain truly seems a courteous Man, 'though he says but little. He makes much of those 'whom my Master loved, and shows great Kindness 'to the old House-dog, that you know my poor Master 'was so fond of. It would have gone to your Heart to 'have heard the Moans the dumb Creature made on

'the Day of my Master's Death. He has ne'er joyed 'himself since; no more has any of us. 'Twas the 'melancholiest Day for the poor People that ever 'happened in *Worcestershire*. This being all from,

Honoured Sir,

Your most Sorrowful Servant,

EDWARD BISCUIT

'*P. S.* My Master desired, some Weeks before he 'died, that a Book which comes up to you by the 'Carrier should be given to Sir *Andrew Freeport*, in 'his Name.'

This Letter, notwithstanding the poor Butler's Manner of writing it, gave us such an Idea of our good old Friend, that upon the reading of it there was not a dry Eye in the Club. Sir *Andrew* opening the Book, found it to be a Collection of Acts of Parliament. There was in particular the Act of Uniformity, with some Passages in it marked by Sir *Roger's* own Hand. Sir *Andrew* found that they related to two or three Points, which he had disputed with Sir *Roger* the last time he appeared at the Club. Sir *Andrew*, who would have been merry at such an Incident on another Occasion, at the sight of the old Man's Handwriting burst into Tears, and put the Book into his Pocket. Captain *Sentry* informs me, that the Knight has left Rings and Mourning for every one in the Club.

NOTES AND AIDS TO STUDY

THE SPECTATOR'S ACCOUNT OF HIMSELF

PAGE

Notice how, in the very first sentence, the Spectator pokes fun at people's curiosity. Of course what he says is not true of most books. You will need to be on your guard not to be deceived by the subtlety of his humor. Perhaps De Quincey took this statement too seriously when he said: "No reader cares about an author's person before reading his book; it is after reading it, and supposing the book to reveal something of the writer's moral nature, as modifying his intellect; it is for his fun, his fancy, his sadness, possibly his craziness, that any reader cares about seeing the author in person. Afflicted with the very satyriasis of curiosity, no man ever wished to see the author of a *Ready Reckoner*, or of the *Agistment Tithe*, or of the *Present Deplorable Dry Rot in Potatoes*."

Although Addison is exaggerating the caution of readers, do not forget that what he says would have been true in regard to accepting a stranger into English society.

1 *Latin motto:* His thought it is, not smoke from flame,
But out of smoke a steadfast light to bring,
That in the light bright wonders he may frame.

My own history: Addison is of course constructing an imaginary character and giving him a consistent history, but as Macaulay remarks in his essay on *The Life and Writings of Addison*, "It is not easy to doubt that the portrait was meant to be in some features a likeness of the painter." Especially may this be said of the humorously exaggerated characteristic of shyness. The Spectator, moreover, is satirizing the conservatism of the Englishman by giving himself the following qualities: a serious disposition, an ancient family, a fine education, extended travel, a wide knowledge of London, and an unprejudiced mind, and suggesting that they would greatly recommend him to his audience.

PAGE

William the Conqueror in 1066 conquered the Saxons and started a line of Norman kings. He distributed the land of England among his aristocratic followers.

2 *Depending:* pending.

Coral: A piece of coral fitted with bells was often given to children to bite on when teething.

Parts: talents.

3 *Controversies of some great men:* John Greaves, Professor of Astronomy at Oxford, had recently led in a discussion regarding the measurement of the pyramids.

Will's: For Coffee-houses, see Introduction, p. xxxii. Will's derived its great reputation from the fact that the poet Dryden frequented it.

Child's: A gathering place for clergymen, lawyers, and scientific men.

The Postman: A journal which featured foreign news.

St. James's coffee-house: The headquarters of Whig politicians.

The Grecian: The rendezvous for men of learning.

The Cocoa Tree: A chocolate house, was Tory headquarters.

Drury Lane and the Hay Market: Two of the four London theaters of Queen Anne's time.

Jonathan's: This coffee-house was the resort of the more questionable sort of stockjobbers.

4 *Economy:* In the *Spectator* as originally printed the spelling of this word œconomy emphasized its meaning as derived from the Greek, the "management of the house."

Blots: In the game of backgammon "to make a blot" was to leave a piece exposed.

Print myself out: Express myself clearly in print.

5 *Spoken to:* This usage is still to be found in such phrases as "he speaks to the point." Now it means that he speaks pertinently, but originally it meant "he speaks on the point."

Little Britain: A small neighborhood near the center of London, in ancient times the place of residence of the Dukes of Brittany, was later the center of the booksellers' trade. Irving lived here several years. Read in the *Sketch Book* his interesting account of the place.

THE CLUB

PAGE

In Addison's day groups of men met informally at coffee-houses at stated times for political gossip and comradeship and called themselves Clubs.

List the members of this imaginary club. Write after each name the type or types of English society that it represents. Sum up briefly the characteristics which the Spectator ascribes to each member. Although somewhat humorously treated, these characterizations have a certain historical value for us. The pretense of a club with members of various types enables the writer to catch the interest of his readers, and also to carry out his promise to be impartial.

Make a special study of good Sir Roger whenever he appears; for he is the famous character of the book, and it is through his experiences and ideas that you will get acquainted with many of the mental attitudes and manners of the times. He is an interesting study, also, because he typifies in greatly idealized fashion the country gentleman of the eighteenth century. See Introduction, p. xxxiii, The Country Gentleman.

6 *Latin motto:* Six others at least,

And more, call out together with a single voice.

Sir Roger de Coverley: A country dance, said to have been named for a knight of the time of Richard I. It was still popular in Queen Anne's time. It resembled our Virginia Reel.

It was a clever turn to name the principal character after a popular dance of the day, and then gravely derive the dance from an ancestor of the hero. Steele says he was indebted to Swift for this.

Humor: See Introduction, p. xxiii, Satire.

Soho Square: A fashionable quarter of London, perhaps so named from the cry used to call off dogs from the hare in early days when that section was still hunting-ground. Sir Roger is later represented as living in other less fashionable parts of London. The various contributors to the *Spectator* papers evidently had different ideas as to his character and resources.

PAGE

Lord Rochester and *Sir George Etherege* were courtiers and wits in the dissolute reign of Charles II.

Bully Dawson was a noted sharper and swaggerer, of lower social grade than the wits of the court whom he imitated.

7 *In and out:* Of fashion.

Rather beloved than esteemed: Not merely respected, but loved.

The Game Act: This act defined what persons were privileged to keep weapons and have hunting-grounds. Among the persons so favored were land owners who received at least forty pounds a year in rents.

Inner Temple: There were in London four Inns of Court, or colleges of law: the Inner Temple, the Middle Temple, Lincoln's Inn, and Gray's Inn. New Inn was attached to the Inner Temple.

Wit: In the eighteenth century this word commonly signified intellectual force.

Aristotle (B.C. 384–322) and *Longinus* (213?–273) were the ancient authorities on poetry and drama. *Littleton, Sir Thomas* (1422–1481), and *Coke, Sir Edward* (1552–1634), were the English authorities on law.

8 *Demosthenes* (B.C. 384?–322): The famous Greek orator who opposed Philip of Macedonia.

Tully: Marcus Tullius Cicero (B.C. 106–43): The great Roman orator and statesman.

The Rose: A tavern frequented by dramatic critics. It adjoined the Drury Lane Theater.

Freeport: From the character and opinions of Sir Andrew it is not unlikely that in choosing his name Steele and Addison made allusion to the policy then urged to abolish the commercial restrictions of the port of London. Dr. Johnson in his life of Addison says: "To Sir Roger, who as a country gentleman appears to be a Tory, or as it is generally expressed, an adherent to the landed interest, is opposed Sir Andrew Freeport, a new man and a wealthy merchant, zealous for the moneyed interest and a Whig. Of this contrariety of opinions more consequences were at first intended than could be produced when the resolution was taken to exclude party from the paper."

PAGE

9 *Captain Sentry:* He was later mentioned as Sir Roger's nephew.

A way of life: Conditions in the army were lax and corrupt. Commissions were bought rather than earned. A man was advanced chiefly out of respect to the social position which his family enjoyed. Merit played little part in his advancement. Soldiers were frequently rough, swaggering bullies. Military life was not an ideal one for a gentleman.

10 *Humorists:* That is, persons who conduct themselves after their own whims rather than by the conventional laws of society. Ben Jonson emphasizes this significance of the word in his plays *Every Man in his Humor* and *Every Man out of his Humor.*

11 *Habits:* That is, dresses and costumes. Compare riding-habit.

Duke of Monmouth: The handsome, dashing, favorite son of Charles II. Many nonconformists wished to make him king instead of James II. In 1685 he led a rebellion with the purpose of getting the throne. After the failure of the rebellion he was beheaded. Blackmore's *Lorna Doone* is a fascinating novel dealing with that period.

SIR ROGER ON MEN OF FINE PARTS

This essay should be studied as the fundamental one of the series; for it sets forth certain wrong standards of value, the cause in turn of many of those follies that the Spectator purposes to reform. Sir Roger declares that men prize popularity and cleverness above virtue, whereas ability and goodness should go together. He lays it down as a principle that the greater a person's gifts, the greater is his responsibility to society; that if a gifted man lives unworthily he is morally more guilty than one who has limited possibilities of achievement. What Bible parable presents the same thought? To understand his point clearly, you must know just what Sir Roger means by "men of fine parts," "abuse of the understanding," "wit," "manners," and "polite."

This paper has little directly to do with Sir Roger Indeed, his name is quite all that connects him with its

PAGE

sentiments. The quotation marks follow the original, but it is not easy to say when the Spectator or Sir Roger is speaking. It suggests that the first design of Addison and Steele was not so much to build up a character as to furnish convenient stalking horses for such opinions as they might deliver, and the next paper seems to confirm this view.

13 *Latin motto:* They held it impious and a capital crime
If a youth did not rise in the presence of age.

Ill: Bad.

14 *Lincoln's-inn-fields:* A public square in the immediate vicinity, as its name indicates, of Lincoln's Inn. "These celebrated fields," says Peter Cunningham in his *Handbook of London*, "were frequented from a very early period down to the year 1735 by wrestlers, bowlers, cripples, beggars, and idle boys."

Equipage: This word is now obsolete in the sense in which it is used here. It referred to one's dress, establishment, the number of one's servants, and all the trappings and belongings used or worn to give an impression of high rank.

15 *Pass upon:* Deceive or impose upon.

Sir Richard Blackmore (1650?–1729): Blackmore had recently printed a number of dull poems. He was a physician, esteemed for his good sense and virtue; but his character, though it made his contemporaries respect him and extend their civility to his writings, has not preserved those writings in the interest of posterity. The passage here quoted is said to be a condensation of a manuscript unpublished at the time.

16 *Ridiculous:* So much ridiculed.

17 *Athenians:* Athens was the center of the culture and learning of Ancient Greece and, for a time, of the world.

The Lacedæmonians: Spartans. Sparta was noted for its fighters and athletes, but was looked down upon by the Athenians for its lack of learning and polish.

A MEETING OF THE CLUB

It is difficult for people to agree upon a controversial subject if personal motives and interests are involved.

PAGE

The attempts of the League of Nations offer numerous illustrations of this fact. The purpose of this essay is to forestall possible criticisms, and to set forth the policy of the new paper. In one sentence, as if you were the Spectator, state this policy.

18 *Latin motto:* The wild beast spares the creature marked like itself.

Puppet-show: An entertainment provided by small figures such as those we call marionettes; a Punch and Judy show. The reference is to a number of *The Spectator* that had appeared during the previous week.

19 *The Templar:* See page 7: "Another bachelor . . . a member of the Inner Temple."

Horace (B.C. 65–8): A Latin poet and satirist.

Juvenal (60?–140?): A Latin satirist of a more pessimistic type.

Boileau-Despréaux, Nicolas (1636–1711): A distinguished French critic and satirist.

21 *Roman triumvirate:* The second triumvirate, a league entered into by Octavius, Mark Antony, and Lepidus for the division of power. Their famous proscription, in 43 B.C., was the dooming to death of many citizens as public enemies, and the confiscating of their property.

22 *Punch:* At Punch's Theater in Covent Garden puppet shows were given. In *The Tatler* No. 16 there is a criticism of a performance at Punch's Theater.

LEONORA'S LIBRARY

It is interesting that the only ladies of society with whom Sir Roger is connected in this book are distinguished for their reading habits. When you read in Sir Roger in Love of the one that he most admired, you will notice the contrast between her real intelligence in reading and Leonora's shallow affectation of learning. You will see from reading Introduction, p. xxv, Education, that ladies of this period were as a rule educated in only a limited way, with special attention given to dancing, embroidery, and such things. Queen Anne herself had difficulty with spelling, and girls of the lower classes had

PAGE

no opportunity even to learn how to read and write. Consequently the visitor is curious to see what reading tastes this lady of leisure has. She seems more eager to produce a decorative effect than to select and use books wisely. Notice the strange mixture of serious and light books. It is easy to see which type she has bought for show and which for her own entertainment. The group falls into a few general classes: the classics, religious writings, books of low moral tone, and books of reference. How well the author has suggested Leonora's personality as the essay proceeds! The artificiality of the times is well satirized here. Look up No. 92 of the *Spectator*, which contains a letter from Leonora. No. 323 gives a satiric account of a fashionable lady's extravagant waste of time in arranging her patches, etc.

23 *Latin motto:* Unbred to spinning, in the loom unskilled — Dryden.

24 *Scaramouches:* See *Scaramouche* by Sabatini, R.L.S. No. 280, pages xxxi–xxxiv and 398. Originally a typical character in old Italian farces. He passed into French and English farces, in which he appeared as a fool and braggart, brave in speech but a coward in action.

Fagots: Persons hired to take the places of others in the muster of a company. — Webster's Dictionary.

Cassandra, Cleopatra, Astræa, The Grand Cyrus: These are all French romances which had been translated into English.

Arcadia: An English romance by Sir Philip Sidney, of the time of Queen Elizabeth, written for his sister, the Countess of Pembroke.

Locke of Human Understanding: The philosopher Locke's famous essay, *On the Human Understanding*, written in 1690. (*Of* was used in titles at this time as we use *on*.)

25 *Dictionary:* There was no first-rate English dictionary until Samuel Johnson produced his in 1755.

Mr. Durfey: Thomas D'Urfey, a writer of rather free songs and plays in the time of Charles II.

Elzevirs: A family of famous Dutch printers and publishers of classical and French editions. Their work was

PAGE

greatly prized for its neatness and small and elegant type.

25 *By the same hand:* Not here *by the same writer*, but *by the same carpenter* as he who built the Classic Authors above. Another pun.

Clelia: Another French romance.

Baker's Chronicle: A history mentioned later in connection with Sir Roger.

The New Atlantis: A book new in Addison's time which slandered members of the Whig party.

Christian Hero: A serious book written by Steele. See Introduction, page xix. Addison is teasing his friend by mentioning it among Leonora's books.

Hungary water: A toilet and external medicinal preparation made by aromatizing spirit with rosemary (and sometimes lavender also).

Dr. Sacheverell: A Tory clergyman who had recently been impeached by the Whigs for preaching the absolute power of the king. Their attempts did much to arouse sympathy for the Tories, and led to the downfall of the Whig ministry.

La Ferte: The fashionable dancing master of the day.

26 *Grottoes:* This artificial type of garden is again illustrated in a later paper on Spring Garden.

Turtles: Turtle-doves.

SIR ROGER AT HIS COUNTRY HOUSE

From this and the following essay you will gain an excellent picture of life on a country estate in the eighteenth century. The picture is purposely idealized in order to reveal wrong conditions that existed in the households of less worthy squires. Notice the excellence of Sir Roger as a host, as a master, as a judge of a sensible man for chaplain, and as a tactful gentleman in the final incident. Read in the Introduction, p. xxxiii, The Country Gentleman, an account of actual conditions in the country; and p. xxxvi, Religion, about the status of the rural clergy.

28 *Latin motto:* [The Gods are my guardians, the Gods like my piety,
And are pleased with my Muse;] from their bounty shall flow

PAGE

For your use all the fruits of the earth to satiety,
All the pleasures that Nature alone can bestow.
John O. Sargent's translation.

Valet de chambre: A man's personal servant who cares for his clothing, etc.

29 *Privy counsellor:* One of the advisers of the king.
Pleasant: This sense of the word survives in the form *pleasantry.*

30 *Backgammon:* An old English game played on the inside of a checker board. Because of the four compartments used, it was formerly called Tables. It would be interesting to look up the history of it and of checkers, once called Draughts.
Scholar: How keen a judge of scholarship do you think Sir Roger was?

31 *All the good sermons which have been printed in English:* This method would not be sanctioned now, for it is felt that a minister's preaching should be the result of his own experience; but a familiarity with famous sermons as with other types of literature is stimulating and valuable. The suggestion that the sermons which Sir Roger gave his clergyman were better than those he might have written for himself is a satirical attempt to show how vapid and dull were often the sermons of the country clergy. Such a method, it is implied, would not only give the people better sermons, but also give the preacher time to improve his delivery so that he would be able to keep his congregation awake. Compare Goldsmith's description of the village preacher in the *Deserted Village,* Riverside Literature Series No. 68, page 24, lines 140–92.
The Bishop of St. Asaph, Dr. South, Archbishop Tillotson, Bishop Saunderson, Dr. Barrow, Dr. Calamy: This list shows both Sir Roger's orthodoxy and his toryism. Dr. South was an exponent of the Divine Right of Kings. Dr. Calamy was a nonconformist who, however, sided with Charles I and was chaplain to Charles II.

THE COVERLEY HOUSEHOLD

PAGE

33 *Latin motto:* To Æsop a more than life-size statue did the Athenians raise.
Slave though he was, they placed him on a solid base,
That all might know how open lay the path of honor.

Corruption of manners in servants: The unsafe conditions of travel in the eighteenth century made it necessary for travelers to have a number of servants in attendance upon them to act as a bodyguard. While there were some notably good masters like Sir Roger, writers on this period frequently mention the harsh treatment usually meted out to the servants who in return were expected to lay down their lives for their masters.

34 *Stripped:* Have his livery taken off; lose his place.

35 *Fine:* Originally a sum paid voluntarily by the tenant to his lord. When a tenant of a knight made over his land or tenement to another, he was required to pay the knight a fine of money.

Tenement falls: When the right to occupy property ends. Tenement means here a piece of property. When a tenant transferred the lease of his property to another, he was required to pay the landlord a fee for the privilege. Sir Roger sometimes offered to waive this fee in favor of a faithful servant who wished to give up a lease and "go into the world"; sometimes Sir Roger would lease the tenement to a stranger and require a fee for the transfer, which fee he would give to the servant giving up the tenement.

36 *Prentice:* To be apprenticed to learn a trade. This required not only influence but the payment of money.

Dress: Livery, the badge of service. Sir Roger made him independent. Notice the fine restraint of Sir Roger when he tells of this incident. What would many wealthy benefactors have said?

WILL WIMBLE

If you had been a younger son of a rich English country gentleman, you would not have inherited any part of the estate. You might have been well educated and then,

PAGE

if you had had ability, you might have supported yourself by one of the "honorable" professions — the law, the ministry, or the practice of medicine. But if your only talents had been mechanical and athletic, you would have had to depend on your family's generosity and on the hospitality of your relatives, in spite of your good nature and industry. Will Wimble was such a younger son. A young man of his type might to-day live a very busy and helpful life. How should you educate Will if he lived now? What is satirized here?

38 *Latin motto:* Out of breath for nothing, hard at work doing nothing.

Jack: A young pike or pickerel.

Eton: Henry VI founded this famous school for boys in 1441. It is situated on the river Thames approximately twenty miles from London.

39 *Younger brother:* According to the law of primogeniture the eldest son inherits his father's real estate. In many families this law makes the younger brothers and sisters victims of poverty. In Will Wimble's time the younger sons could not enter trade. Certain of the professions were, however, open to them; many young men who were neither fitted for the ministry, nor desirous of entering it, became clergymen.

In *The Tatler*, No. 256, Steele had already drawn almost the same portrait in his character of Mr. Thomas Gules of Gule Hall. "He was the cadet of a very ancient family; and according to the principles of all the younger brothers of the said family, he had never sullied himself with business; but had chosen rather to starve like a man of honor, than do anything beneath his quality. He produced several witnesses that he had never employed himself beyond the twisting of a whip, or the making of a pair of nut-crackers, in which he only worked for his diversion, in order to make a present now and then to his friends."

Hunts: Manages a pack of hounds on the hunt.

May-fly: Here an artificial fly for a fish line. Will Wimble could make such flies resemble the actual may-fly with miraculous exactness.

Tulip-root: The desire to raise tulips became general in

PAGE

the seventeenth century and apparently had not abated in the eighteenth. See *The Tatler*, No. 218, where Mr. Bickerstaff mentions the passion that a friend of his entertained for a bed of tulips.

Officious: Ready to serve.

Made: Trained.

40 *Shuttlecocks:* Corks stuck with feathers to be batted by battledores in the game of the same name.

Quail pipe: Here a device for imitating the call of the quail and thus luring them into a net or snare.

41 *Physic:* Medicine.

Speculation: In the twenty-first paper, or speculation, of *The Spectator*, Addison discusses the overstocking of the three great professions of divinity, law, and medicine.

THE COVERLEY LINEAGE

If you were to visit your great-grandmother, she would probably show you the pictures of your ancestors in her old plush photograph album. If you were to exhibit pictures of your friends, you would turn to your snapshots. Since there were no cameras in the time that we are studying, wealthy families had life-sized oil portraits which they proudly displayed in a gallery. Make a list of the portraits mentioned, and be able to tell the story connected with each. The reason for Sir Roger's embarrassment over a certain picture is made plain by a remark of Sir Andrew's in the essay, Sir Andrew on Trade. The remark quoted here about the maid of honor is sarcasm.

42 *Latin motto:* Wise with a wisdom all his own.

Jetting: Obsolete for *jutting*.

Yeomen of the guard: One hundred men forming the bodyguard of the English sovereigns. The guard is armed with pikes, and dressed in a style of uniform dating back to the fifteenth century.

43 *Tilt Yard:* A yard for tilting or jousting. The parade of St. James's Palace covers the site of the tilt yard mentioned here.

Whitehall: A famous building in London, once a royal palace, now a military and naval museum.

PAGE

Came within the target: Struck the gentleman's shield with his lance.

Coffee-house: "The Tilt Yard coffee-house."

Petticoat: The new-fashioned petticoat widened gradually from the waist to the ground.

Go-cart: A round framework with casters capable of being moved in any direction and intended to be used by children who are learning to walk.

44 *Hasty-pudding:* A batter or pudding made by stirring flour or meal into boiling water.

White-pot: "A dish made of cream, sugar, rice, currants, cinnamon," etc. It is pronounced *whit'pot.*

Was no great matter: Was no great gain.

Slashes: A slash was cut in the predominating material of a garment to show a contrasting material, usually brighter, beneath.

45 *Sir Andrew Freeport has said:* See pages 136–37.

A little embarrassed: The embarrassment arises from the fact that a tradesman, not a relative, had been given social position in the De Coverley family in exchange for much needed money.

Knight of the shire: Member of Parliament for his shire. See Introduction, page xxxiv.

Husbandman: Manager.

46 *Civil Wars:* Fought (1648–1649) between Charles I and the Parliamentarians, or Roundheads. At Worcester Cromwell won a victory over the Scottish army.

THE COVERLEY GHOST

Superstition was much more prevalent in the eighteenth century than it is now. This improvement has been brought about by the general spreading of education and by a great advance in scientific knowledge. That superstition is due to ignorance of the unknown is plainly shown in the *Spectator* essays on that subject: The Coverley Ghost, The Coverley Witch, and Sir Roger and the Gypsies. What explanations of this "ghost" can you find in the narrative? What good reasons have men had for fearing the dark? Notice Sir Roger's characteristic of "playing safe." He often seems to be on both sides

PAGE

of a question. Why is the Spectator's belief in the possibility of ghosts expressed here? What form of superstition do you think is most common just now? Name ten superstitions. Can you trace the origin of any of them?

47 *Latin motto:* A horror that is all about seizes on the mind; the very silence is startling.

Note such expressions as "elms which are shot up so very high," "not to venture myself in it after sunset, for that one of the footmen had been almost frighted out of his wits," and recast them in modern English.

Feedeth, etc.: Prayer-book version of Psalm cxlvii. 2.

48 *Locke, John* (1632–1704): An English philosopher, author of the Essay on Human Understanding, from which the Spectator quotes.

50 *Lucretius*, Titus Lucretius Carus (B.C. 96?–B.C. 55): Roman poet, author of the long philosophical poem, *De Rerum Natura*, On the Nature of Things.

Josephus, Flavius (37?–95?): A celebrated Jewish historian who wrote *The Antiquities of the Jews*, an important source of information on the events of his time. How do you explain the woman's death?

51 *Impertinent:* Irrelevant.

A SUNDAY AT SIR ROGER'S

Is not the truth of the first sentence well illustrated in the institutional work of modern churches, especially in rural communities? Notice how modern the knight is in his devices for making church-going attractive. His knowledge of psychology is shown in his gaining the co-operation of the mothers in the religious education of the children, and in the practical ways in which he appeals to the pride of the parishioners in the music, and of the young men in church positions. (Do you remember the self-importance of Mr. Macey in his clerk's duties in *Silas Marner*?) Nowhere is the tenants' respect for Sir Roger better shown than in their acceptance of his unconventional behavior in church. See Introduction, p. xxxvi, Religion.

52 *Greek motto:* First to the immortal gods, as the law direcle,
Give reverence.

PAGE

Puts . . . upon appearing: Makes desirous of appearing.

54 *Polite:* What does it mean? Explain the irony.

Clerk: The clerk in the Protestant Episcopal Church is a layman who leads in the reading of the responses and assists in other ways in the church service.

Tithe-stealers: Those who wrongfully withheld a part of the tithes, or tax, levied on the produce of the land for the support of the clergy.

55 *Five hundred a year:* Yearly income, in pounds.

SIR ROGER IN LOVE

Sir Roger's love for the "perverse, beautiful widow" is famous. The story begins here and runs through the essays to the time of the bequest of the beautiful De Coverley pearls mentioned in the Death of Sir Roger de Coverley. Picture to yourself the triumphal approach of the handsome young man to his new court duties, the studied charm of the beautiful young heiress, the captivation of the eager knight, the elaborate preparations of the suitor, the mischievous reception at the hands of the lady and her companion, and his humiliation. (Does this not remind you of the jesting of Portia and Nerissa in *The Merchant of Venice*?) Try to understand the character of the widow. She is, in addition to her wiles, of unusual intelligence and education, and for this reason can baffle her slower witted admirer. It is evident that she does not care to marry again and that her companion is guarding her against any possible fortune hunters. Sir Roger never forgives this confidante! (Does the letter at the end remind you of John Alden, whose pen refused to write any word except "Priscilla"?) For the duties of a country gentleman, see Introduction, p. xxxiii.

56 *Latin motto:* Her looks abide deep graven in his heart.

Settled: Here it means that Sir Roger had so long associated this walk with the widow that it seemed to belong to her.

57 *Twenty-second year:* How old was Sir Roger?

Well dressed: On state occasions the sheriff appeared in court costume.

PAGE

58 *With a murrain to her:* What modern colloquial expression is equivalent to this?

Defendant's witnesses: According to usage the plaintiff's witnesses should come first. Sir Roger was so self-conscious that he made an error.

Her cause was upon trial: Just what do you understand the case to have been?

A reading lady: See Introduction, p. xxv, Education.

59 *My retinue:* What preparations would a modern young man have to make to equal the elaborate scale of Sir Roger's?

60 *Confidante:* A paid companion and friend.

Kept their countenances: Kept a straight face.

Casuists: Those who reason about what is right and what is wrong.

The Sphinx: The creature, half-woman, half-lioness, who ravaged the city of Thebes until Œdipus answered her riddle and so conquered her. The riddle was: What animal walks on four feet in the morning, on two at noon, and on three at night?

61 *Tansy:* A favorite dish of the seventeenth century. The following recipe for preparing it is from *A Closet of Rarities*, 1706, "Take about a dozen new-laid eggs, beat them up with three pints of cream, strain them through a coarse linen cloth, and put in of the strained juices of endive, spinach, sorrel, and tansy, each three spoonfuls; half a grated nutmeg, four ounces of fine sugar, and a little salt and rose-water. Put it with a slight laying of butter under it into a shallow pewter dish, and bake it in a moderately heated oven. Scrape over it loaf sugar, sprinkle rose-water, and serve it up."

"*Dum*, etc.": While he is silent, he is speaking of her.

THE COVERLEY ECONOMY

Economy here means moderation and wise management. In the opening statements you will find two contrasts: between those who are too lavish of money and those who use it with judgment; and between those who talk too much and those who by their reserve prove their greater widsom. Pretending here suggests pretentious-

PAGE

ness. Look this up in the dictionary. Paraphrase these first two sentences. This difference referred to is well illustrated in the contrast between the good service in Sir Roger's home and the reckless extravagance of his neighbor. Which kind of entertaining gives the more satisfying result? Define fear of poverty and shame of poverty. The thought presented here is an example of having the right attitude of mind. The existence of poverty is the cause for both, but the men's two attitudes produce different methods and so bring about opposite results. We are warned against extremes. We can have frugality without miserliness, and generosity without extravagance. From reading about Steele's life do you think that he practiced the economy he so well extols here?

63 *Latin motto:* The shame and dread of poverty.
Dipped: Mortgaged.
Usury: In Sir Roger's time the term was applied to any interest realized upon lending money. The practice of lending money for interest was regarded as immoral and forbidden by the Church.

64 *Personate:* Provide with servants.
Four shillings: He would save his land tax by decreasing the amount of his land.

66 *Cowley*, Abraham (1618–1667): A poet and essayist.
Author: Dr. Thomas Sprat, the Bishop of Rochester, who introduced Cowley's works with a Life.
Great Vulgar: See Cowley's Paraphrase of Horace's ode, *Odi Profanum Vulgus:*

"Hence, ye profane, I hate ye all,
Both the great vulgar and the small."

67 *Conclude with Mr. Cowley:* From Cowley's essay "Of Greatness."

BODILY EXERCISE

Both this and the following paper set forth the value of exercise, especially that provided by hunting. Give examples of the two kinds of "bodily labor" defined. Can you mention several kinds of "exercise" and of "work" which are interchangeable according to the point of view?

PAGE

Notice the rather primitive notion of physiology. Its simplicity is doubtless exaggerated, but knowledge of science in the eighteenth century was much more limited than is ours. Take, for example, the "humors." According to ancient physicians there were in the body four animal fluids called humors: yellow bile (choler), bile, phlegm, and black bile. These were believed to determine a person's physical and mental qualities, and his disposition. Look up "choleric" and "phlegmatic." The spleen is a gland-like organ near the stomach. It was formerly believed to be the seat of the emotions, such as ill-humor and anger. Vapors are whims or moods; blues.

Paraphrase the first sentence of The Coverley Hunt. Do you know people of whom this statement does not seem to be true? This is one of the many interesting descriptions of English hunting customs. Do you remember the hunt in *Silas Marner*? Read *Reynard the Fox* by John Masefield for a thrilling and dramatic story of a hunt. "A complete concert" brings to mind the fact that in early hunting much care and pride were taken to have the voices of the pack well matched and attuned. Recall this custom as mentioned in *A Midsummer Night's Dream*.

The Spectator pokes fun at himself for his ignorance of the correct procedures in hunting. Sir Roger's sparing of the hare illustrates an English characteristic, "sport for sport's sake."

68 *Latin motto:* Pray for a sound mind in a sound body.
Engine: Instrument.

69 *Spirits:* Compare the expression sometimes heard to-day, "animal spirits."
Tempers: Formerly used to indicate the proportion in which the four humors were found in any one person.

70 *Geldings:* Horses.

71 *Old age:* How old was Sir Roger? What evidence have you about his age?
Dr. Sydenham: The leading physician in London in the generation preceding Addison's.
Medicina Gymnastica: Or a treatise concerning the Power of Exercise by Francis Fuller, M.A.
Ringing: A jesting way of saying *using dumb-bells.*

PAGE

71 *Latin treatise*, etc.: It was called *Artis Gymnasticæ apud antiquos*. It was published in Venice in the sixteenth century.

72 *Uneasy:* Disagreeable.

THE COVERLEY HUNT

73 *Latin motto:* Cithæron calls aloud with boisterous voice,
And the hounds of Taygetus bay.

Bastille: A famous French prison. The taking of The Bastille by the people at the outbreak of the French Revolution is vividly described in *A Tale of Two Cities*, Riverside Literature Series, No. 161, page 212 et seq.

74 *Stone horse:* Stallion.

Staked himself: Impaled himself on a stake while hunting.

Stop-hounds: A hound trained to hunt slowly and to stop at a signal from the huntsman.

Concert: "As to dogs, the difference is great between a hunt now and a hunt in *The Spectator's* time. Since the early years of the last century, the modern foxhound has come into existence, while the beagle and the deep-flewed southern hare-hound, nearly resembling the bloodhound, with its sonorous note, has become almost extinct. Absolutely extinct also is the old care to attune the voices of the pack. Henry II in his breeding of hounds, is said to have been careful not only that they should be fleet, but also 'well-tongued and consonous'; the same care in Elizabeth's time is, in the passage quoted by *The Spectator*, attributed by Shakespeare to Duke Theseus; and the paper itself shows that care was taken to match the voices of a pack in the reign also of Queen Anne. This has now been for some time absolutely disregarded." — Note in Morley's edition of *The Spectator*. See also Ashton, *Social Life in the Reign of Queen Anne*, Volume I, on sports of the period.

Counter-tenor: High tenor.

Flew'd: Refers to their low hanging chaps, the pendulous part of the upper lips of hounds.

Sanded: Color of sand.

75 *Dew-lapp'd:* The dewlap is the loose skin below the neck which in hounds hangs in pendulous folds.

PAGE

75 *Mouth:* Bark.
Each under each: At musical intervals.
Pad: A horse with an easy pace.
To beat: To beat the underbrush and bushes to start the game.
Furze-brake: Thicket of firs or evergreen shrubs.
Stole away!: The technical term to use on discovering the prey.

76 *Put up again:* Started from cover.

77 *Pole:* A pole used in leaping from point to point on uncertain ground. Some hunters preferred this method to horseback riding because of the danger to horse and rider in marshy land.
Opening: Baying.
Pascal, Blaise (1623–1662): A celebrated French philosopher.

78 *Dryden, John* (1637–1700): He was a critic and dramatist as well as the leading poet of the late seventeenth century. The quotation is from "An Epistle to his Kinsman J. Dryden, Esq., of Chesterton."

THE COVERLEY WITCH

Read the account of eighteenth-century superstition on p. xxvii. Do you believe the Spectator to be as neutral on the subject of witchcraft as he says he is? It is characteristic of the humor of Addison that he represents the Spectator as believing in witchcraft in the abstract, but denying the truth of any specific case. There was still need of such an article as this. As late as 1716 a "witch" was hanged. What were some of the accusations against Moll White? In *A Midsummer Night's Dream* such troubles were attributed to fairies. Witchcraft was supposed to be the selling of one's soul to the devil in exchange for some kind of power. Hence the cross, symbol of Christianity, was believed to counteract the witch's power. In *Hamlet* it is said that no fairy was supposed to be able to harm any one on the night of the birth of Christ. In *The Devil and Tom Walker* by Irving, the Bible serves to protect any one from a witch. A witch was popularly supposed to be attended by a devil

PAGE

in animal form, called her familiar. In *Macbeth* you will find a cat and toad suggested as familiars of witches.

Does Sir Roger believe in witchcraft?

79 *Latin motto:* They feign their own dreams.

80 *Otway,* Thomas (1652–1685): A writer of tragic poetry. The quotation is from the second act of the tragedy "The Orphan."

Weeds: Clothes.

81 *Take a pin,* etc.: Do you know of any superstition that has survived to the present time that would have a bearing on this passage?

82 *Pond:* To see if she would float or sink. If she floated she was a witch, so that it was small comfort to the unfortunate person to save herself from drowning. See Introduction, p. xxvii.

SIR ROGER AND LOVE-MAKING

What theory of Sir Roger's is strengthened by the incident recorded here? As if this essay were a little play, list the cast of characters. What is the cause of the quarrel? Notice William's successful methods. More material is given here for understanding the character of the widow.

83 *Latin motto:* The fatal arrow rankles in his side.

Seat: Estate.

84 *Pleasant:* In what sense is this word used here?

Fortune: Heiress.

85 *Presented:* The accent should be on the first syllable. The meaning then becomes clear.

Personated: Personified. Compare its use on page 64.

86 *Honest:* Virtuous.

In her condition: Without beauty or charm.

POLITE AND RUSTIC MANNERS

Polite is again used to mean polished. Look up the origin of the word courtesy. State the difference which the Spectator notices between the manners of the city and those of the country. Do you think his definition of good manners is still true? Does the freedom he refers to mean doing as one pleases in *any* "natural" way? Show

PAGE

from any sport or art that true ease comes from skill. Would not Kreisler feel "freer" on a concert platform than you or I? Does the Spectator approve the license in speech shown by the society men of London? Compare the modern confusion in men's minds of liberty and license. Explain the difference between the *careless* driving of a beginner and the *carefree* driving of an expert. This essay discusses manners, speech, and dress. In *She Stoops to Conquer*, Mrs. Hardcastle well illustrates the rustic imitation of city ways in manners and dress. In several later papers you will find examples of bad manners among city people, though they are people of a lower class. See Introduction, p. xxxiv, Traveling, and Introduction, p. xxviii, Dress. In fairness to the real courtesy of country people, write an imitation of this paper, giving the advantage to them.

88 *Latin motto:* The city, Melibœus, that men call Rome,
I, silly, thought like my small town.

It must be remembered that when Addison wrote, the infrequent intercourse between city and country left every petty neighborhood to form its own manners and dress, almost its own language. "A journey any little distance from home was a serious undertaking, so serious, indeed, that it often meant the inditing of a last will and testament before it was undertaken. Bad as the roads were in the summer-time when clouds of dust blinded the traveller in every direction, infinitely worse were they at such times as the waters were out or after a heavy fall of rain, when the chances were that wayfarers, after crawling along at a pace of two or three miles an hour in constant fear of sticking fast in a quagmire, had to brave the impetuous force of the current of some river that had overflowed its banks, the strong barely escaping with their lives, the weak often perishing in the stream." — SYDNEY, *England and the English in the Eighteenth Century*, ii, 5.

91 *Revolution:* That of 1688, which put William and Mary upon the throne.

Laced: Trimmed with gold lace.

Headdresses: About a month before, Addison had written

PAGE

in *The Spectator*, No. 98: "There is not so variable a thing in nature as a lady's head-dress. Within my own memory I have known it rise and fall above thirty degrees. About thirty years ago it shot up to a very great height, insomuch that the female part of our species were much taller than the men. The women were of such an enormous stature that we appeared as grasshoppers before them. At present the whole sex is in a manner dwarfed and shrunk into a race of beauties that seems almost another species. I remember several ladies who were once very near seven foot high, that at present want some inches of five. . . . One may observe that women in all ages have taken more pains than men to adorn the outside of their heads: and, indeed, I very much admire that those female architects who raise such wonderful structures out of ribbands. lace. and wire, have not been recorded for their respective inventions. It is certain there has been as many orders in these kinds of building as in those which have been made of marble; sometimes they rise in the shape of a pyramid, sometimes like a tower, and sometimes like a steeple."

91 *Western circuit:* His friend is a judge, going from court to court.

THE COVERLEY POULTRY

At the end of the seventeenth century a greater interest in science had begun to be shown; but the twentieth century knowledge of biological facts is derived chiefly from the great development of science in the latter part of the nineteenth century, with the work of such men as Darwin, Pasteur, and Huxley; and from the great principles of evolution, heredity, adaptation, survival of the fittest, and so on. It is interesting that in the midst of essays on human frailties we should find this little digression to consider the ways of animals. Reproduce the Spectator's arguments to prove that nest-building is not the result of reason; that it is not the result of imitation; that it is due to instinct. In modern scientific terms define instinct. What does the Spectator say that nest-building proves? In Addison's famous hymn "Creation" he ex-

PAGE

presses the same belief in a divine cause. There have been many changes in religious thought since the time of the Spectator and a conflict in many minds between religion and science. Now, however, a harmony between the two is developing in popular as well as in scientific thought. It is coming to be recognized that all facts must be parts of one and the same truth, and the modern attitude is one of desire to search for truth wherever that search may lead.

92 *Latin motto:* I verily believe that their intelligence has something divine about it.

SIR ROGER IN THE COUNTRY

What two standards of judgment are here set forth? The Spectator does not, of course, mean self-delusion, but rather a conscientious governing of conduct by doing what one honestly believes to be right. Recall Polonius's advice to Laertes in *Hamlet*:

> This above all, to thine own self be true,
> And it must follow as the night the day
> Thou canst not then be false to any man.

What would Tom Touchy and Will Wimble be especially likely to have a disagreement about? What do you think of the answer which Sir Roger gives, as judge? Notice his self-importance in the court room. Is not the Spectator clever in his reply, later, to Sir Roger's embarrassing question? Of course no real judge can believe both sides equally. Recall the similar attitude of mind of the ignorant landlord, Mr. Snell, in *Silas Marner* when, in order to keep trade, he said: "I should say they're both right."

97 *Latin motto:* A cheerful companion on the road is as good as a coach.

Assizes: Periodical sessions of court held by the judges of the Superior Courts in every county in England to try civil and criminal cases. See Introduction, p. xxxiv.

Yeoman: A freeholder, belonging to a class between the large landowners and the laborers.

98 *Game Act:* See note on page 178.

Petty jury: A jury of twelve men, as distinguished from

PAGE

the Grand Jury which may consist of a much larger number. The functions of the two juries are entirely different.

98 *Cast:* Condemned in a lawsuit.

101 *Discovering:* What does the word mean as used here?

FLORIO AND LEONILLA

Read again in the Introduction, p. xxv, the material given on the education of boys and girls. Is the first paragraph of this essay a satire on the son or on the mother? Notice the use of classical names. This imitation of the Latin and Greek was a part of the artificiality of the literary style of the period. See Introduction, p. xxiv, Characteristics of Eighteenth Century Literature. What manner of life is chosen by each of these two friends? What advantages does each of the young people gain by their exchange? What improbabilities can you find in this movie-like bit of fiction? What sound advice for a modern parent does it contain? Statistics show that it is harder for a wealthy boy to succeed than for a poor one. Why should this be true? Why is this paper called an essay and not a short story?

102 *Latin motto:* Instruction a new force imparts
To faculties inherited,
And, well directed, strengthens hearts
In virtue's ways and valor's bred;
But when bad morals bring bad fame,
Good birth but aggravates the shame.

John O. Sargent's translation.

103 *Novel:* Romance.

Gazette: The official publication of the British government is the *London Gazette,* which was first published in 1642. In 1707 Steele himself was made gazetteer. See Introduction, p. xx, The Newspaper.

104 *According to Mr. Cowley:* The quotation is from Cowley's *Essay on the Danger of Procrastination,* in which occurs the phrase, "There's no fooling with life when it is once turned beyond forty."

106 *Closet:* Private room.

PAGE

107 *Education:* Addison writing to Mr. Wortley (afterward Wortley Montagu) on the day when this number of *The Spectator* appeared, says: "Being very well pleased with this day's *Spectator*, I cannot forbear sending you one of them, and desiring your opinion of the story in it. When you have a son, I shall be glad to be his Leontine, as my circumstances will be like his. I have within this twelvemonth lost a place of £2,000 per annum, an estate in the Indies of £14,000, and what is worse than all the rest, my mistress." Addison had been in vain suing for the hand of a "perverse widow," who had now finally rejected him.

SIR ROGER AND PARTY SPIRIT

In Washington's Farewell Address, written in 1796, he warns the people against too strong party feeling: first, because it weakens the country internally; secondly, because it gives opportunity to outside powers to interfere with our affairs. Most of the strong arguments which he employs were earlier used in these papers. Write in sentence form all the arguments against bitter partisanship that you can find in this essay and the following one. Which bad results are due to its effect on judgment, and which to its effect on morals? Have you ever observed any such prejudice due to politics? To what other causes may prejudice be due? Why is prejudice harder to deal with than conviction? Have newspapers a moral responsibility in this matter? Is the association suggested at the end of the first of these two papers a reasonable plan? Do you know of any such association? Did you ever stop to think what a telling influence could be brought to bear if all such organizations as churches, lodges, and clubs should actually combine against the forces of evil?

In the paper on Party Spirit why does the author make the agreement so ridiculously easy? What characteristic of us all is he satirizing? Compare with the paper, A Meeting of the Club. Why is such prejudice often more violent in the country? Notice Addison's own Whig preference here. Could war be suppressed if we should

PAGE

all work earnestly together against it? Read Introduction, p. xl, The Whigs and the Tories.

108 *Latin motto:* Children, become not wonted to so great a war,
Nor turn your energies into rending your country.

Roundheads: The nickname given in ridicule to the Puritans of the time of Charles I because of their close-cropped hair, which looked queer in contrast to the long, flowing wigs worn by the court party, the Cavaliers.

Anne's Lane: Saint Anne was mother of the Virgin Mary. A church in the vicinity named in honor of St. Anne gave the name to the street.

Land tax: Party feeling would make the Tories dissatisfied with the heavy taxes, from which the Whigs, not being for the most part landowners, were free. For the origin of this tax see Macaulay's *History of England*, Chapter II.

Destruction of the game: Probably by poachers of the opposite political party.

109 *Humanity:* It is generally recognized that party spirit never raged in England as in the eighteenth century. The cause lies deep in history, but the spirit of partisanship was intensified by, as well as in a measure due to, the seat of power, which was not so much in organization as in persons and families. The old feudal conditions had given way; the new conditions of administration by parliament had not yet become fixed; meanwhile the feudal spirit remained, but found its exercise in politics and society, rather than in war.

Plutarch (A.D. 46?–120?): A Greek biographer and moralist. His "Lives" of famous Greeks and Romans are character sketches with a moral. He was unquestionably the greatest biographer of ancient times. The passage given here in a loose paraphrase may be found in the "Morals," Volume I.

That great rule: What is the Golden Rule?

111 *Guelphs:* Adherents of the people and of the Pope in the struggle against the German aristocracy and Emperor in the Middle Ages.

Ghibellines: Adherents of the Emperor.

PAGE

111 *The league:* The Holy Catholic League formed in France to oppose the Huguenots and insure the succession of a Catholic to the throne of France after the death of Henri III.

SIR ROGER AND POLITICS

113 *Latin motto:* "Be he Trojan or Rutulian, I'll treat him all the same."

114 *Diodorus Siculus* (first century B.C.): An historian who was born in Sicily. His *Historical Library*, written in Greek, related the history of the world from the earliest period to 60 B.C.

Account: We should say "reward."

115 *Conversation:* What has your study of *The Spectator* taught you that this word means here?

Whig jockeys and Tory fox hunters: In the humorous *Memoirs of P. P., Clerk of this Parish*, there is one Robert Jenkins, a Tory farrier, "a man of bright parts and shrewd conceit," who "never shoed a horse of a Whig or a fanatic but he lamed him sorely."

Quarter-sessions: See Introduction, p. xxxiii, The Country Gentleman.

Interest: Influence.

117 *Fanatic:* Sometimes used as here to mean dissenter and therefore a member of which party?

The next day Addison began *The Spectator* with a passage which adds so agreeable a touch to the portrait of Sir Roger, that we copy it here, though the entire paper need not be included in a collection of *Sir Roger de Coverley Papers*. "It is our custom at Sir Roger's, upon the coming in of the post, to sit about a pot of coffee, and hear the old Knight read *Dyer's Letter;* which he does with his spectacles upon his nose, and in an audible voice, smiling very often at those little strokes of satire, which are so frequent in the writings of that author. I afterwards communicate to the knight such packets as I receive under the quality of *Spectator*. The following letter chancing to please him more than ordinary, I shall publish it at his request." The fiction of a visit at Sir Roger's country seat is still preserved in the next paper by a

PAGE

reference to certain characters living in Sir Roger's neighborhood.

SIR ROGER AND THE GYPSIES

How are the gypsies able to tell Sir Roger so much truth? Another humorous incident can be found in *The Vicar of Wakefield*. Notice the pun on the word palmistry. The author's fairness is shown in his giving the other side of the picture, also. What advantages had the boy gained from his experiences with the gypsies? See George Borrow's *Lavengro* in the Riverside Bookshelf Series for descriptions of gypsies and gypsy life.

118 *Latin motto:* Hunting their sport, and plundering was their trade.

DRYDEN.

Exert the justice of the peace: Exert his authority as justice of the peace.

119 *Lines:* In the hand.

Cassandra: In the *Iliad*, the daughter of Priam, king of Troy. She was doomed to foretell future events but never to be believed.

Line of life: The term given in palmistry to the line curving around the base of the thumb. Its distinctness and length was supposed to indicate long life.

Baggage: Impudent girl.

120 *Darkness:* What is a "dark saying"? To what does darkness allude here?

121 *Gave him for:* Gave him up for.

THE SPECTATOR ENDS HIS VISIT TO COVERLEY HALL

What is a simile? What value has such a comparison? The simile in the first two paragraphs is an excellent one. Write in one sentence a careful *précis* of these paragraphs. State five more reasons why the Spectator decides to leave Coverley Hall. Explain this paradox: "I shall therefore retire into the town — and get into the crowd again as fast as I can, in order to be alone." Does Will Honeycomb stand in awe of the dignified Spectator?

123 *Latin motto:* "Once more, ye woods, adieu."

PAGE

123 *Spring:* Start game from cover. Complete the metaphor.

Put up: Start game from cover.

124 *Foil the scent:* Explain.

Puzzle: Make a puzzle of.

The cities of London and Westminster: In English law a city is the capital of a diocese, and for a brief time in the middle of the sixteenth century Westminster Abbey was a cathedral, and Westminster became a city. When the bishopric was suppressed, it did not resign its privileges and remained a city. In Addison's time the two cities were less compactly one than now; the boundary was marked on the main thoroughfare by Temple Bar, where the Strand met Fleet Street.

White witch: "According to popular belief, there were three classes of witches — white, black, and gray. The first helped, but could not hurt; the second the reverse; and the third did both. White spirits caused stolen goods to be restored; they charmed away diseases, and did other beneficent acts; neither did a little harmless mischief lie wholly out of their way. Dryden says,

"'At least as little honest as he could,
And like white witches mischievously good.'"

W. H. Wills.

Jesuit: A member of a certain religious order of the Roman Catholic Church.

125 *Converses:* Associates

126 *Stories of a cock and bull:* What is the modern form of this expression?

Commonwealth's men: Whigs.

THE SPECTATOR'S RETURN TO LONDON

Read an account of traveling difficulties in Introduction, p. xxxiv, Traveling. If, on a trolley car, you have ever seen a young fellow let his desire to show off lead him into impertinence, you will understand the type of fellow who annoys the travelers in the stagecoach. This one happens to be a soldier. Because of the difficulty of securing soldiers for the army, a recruiting officer with his sergeant was quartered in many a country town to

PAGE

arouse interest and get men. Because of the rough life that they led in army camps, drinking, swearing, gambling, and the like, these men were often too free in their conduct and conversation. Conceit due to the romance attendant upon the soldier's profession and uniform might well lead to impudence. Make a list of the people occupying the coach.

You will find a mention of Quakers in the Introduction, p. xxxvi, Religion. The society of Friends originated in 1647 under the influence of George Fox. Their refusal to take oaths, to pay tithes, to obey laws which they deemed evil, or to wage war, brought them much ridicule and persecution. The tolerance of the Spectator is again shown here, as he gives the advantage to the Quaker. Has the Quaker a sense of humor? How do the "free" manners of this soldier compare with the "easy" manners recommended by the Spectator in Polite and Rustic Manners?

The answering of courtesy with discourtesy is again illustrated in the actions of the rowdies who insult Sir Roger during his trip to Spring Garden. How does the officer show that he is not so ill-bred as he seems? What division of labor do he and the Quaker agree upon? In these days of numerous traffic regulations it is interesting to learn that the coach going to London had the right of way over the returning coach. The parting advice of the older man is sensible.

127 *Latin motto:* The man who either does not see that he is taking up the time, or that he talks too much, or makes a display of himself, or does not take account of the persons he is with, that man is said to be without tact.

Having notified to: What do you think of this usage? Can you find justification for such usage to-day? What is the subject of the participle *having*? of the main clause of the sentence?

Chamberlain: To what servant to-day would a chamberlain correspond?

Mrs. Betty Arable: What do you infer from the context was the difference between eighteenth- and twentieth-century usage of the title Mrs. (mistress)?

PAGE

127 *Ephraim, the Quaker:* Ephraim was a common term for Quakers and was derived from the description of the man who would not fight, in Psalm xviii. 9.

Intelligence: News.

128 *Half pike:* A weapon similar to a pike but half its length. A pike had a long handle with sharp-pointed metal shaft.

Equipage: See note on page 180; here it is used ironically of a single servant.

Impudent: Note the Captain's praise for his freedom from bashfulness.

129 *Fleer:* Jeer.

Hasped up: Fastened with a hasp.

Happy: What does it mean here?

130 *Smoky:* Suspicious.

Company: If Steele was describing a journey from Worcester to London, he would have reckoned on three entire days. The coach did not then travel by night. Fielding's novel of *Joseph Andrews* gives capital pictures of inns and roads, though the date is a little later than that of *The Spectator.*

Disputes on the road: "This rule of the road was occasioned by the bad condition of the public ways. On the best lines of communication ruts were so deep and obstructions so formidable that it was only in fine weather that the whole breadth of the road was available; for on each side was often a quagmire of mud. Seldom could two vehicles pass each other unless one of them stopped."

W. H. Wills.

Inward: Serious or genuine.

SIR ROGER AND SIR ANDREW

Restate the thought of the first sentence. Consider in what way it applies to labor and capital; to those who govern and those who are governed; to parents and children; to teachers and pupils; to automobile drivers and traffic officers; and to international relationships. The discussion between Sir Roger and his friend arises from the mention of Carthaginian faith. The Carthaginians from northern Africa, wealthy traders, were formidable enemies of the Romans and by them reputed to be

PAGE

untrustworthy in the keeping of agreements. Are not the rich often thought to-day, by those who are not rich, to be lacking in honesty? The debate is based upon Sir Roger's rash statement that the punctual dealing of the merchant "is below a gentleman's charity to the poor, or hospitality to his neighbors." Sir Andrew presents a strong defense of the value of figures. State in writing five arguments to uphold his point. Does not Sir Andrew remind you of Benjamin Franklin in his shrewd, practical grasp of business thrift? Find several uses of sarcasm. He certainly "laughs last" in his reference to the Coverley portraits! It is interesting to realize that his ideas about giving a man work instead of money are now carried out in all organized charity.

132 *Latin motto:* I call to mind these things, and especially how Thyrsis, when put down, kept on arguing.

A Table of English Money

English Money		Approximate U.S. Equivalent
Penny		$.02
Shilling	12 pence	.24
Crown	5 shillings	1.21
Mark	13 shillings, 4 pence	3.25
Pound	20 shillings	4.87
Sovereign	20 shillings	4.87
Guinea	21 shillings	5.11

Old Roman fable: A notable use of this story, first recorded by Livy, is in Shakespeare's *Coriolanus*, Act I, Scene 1.

133 *Carmen:* See Introduction, p. xxix, The Streets of London.

134 *Break:* Fail.

135 *Assurance:* Insurance.

136 *Fields of corn:* Even up to the present there has been much damage done to growing crops by the horses of hunters. What should we call the grain here referred to?

THE CRIES OF LONDON

If you were used to the quiet of the country, what sounds of a big city do you think would interest or disturb

PAGE

you most? Do you know any city where peddlers are allowed to shout their wares? What peddlers have you heard? Since country people went to London but rarely, the subject is presented from their point of view. Notice that the crying of news has been replaced by the crying of newspapers for sale. Is there any movement going on now to control the noises of cities? What does "Crochet" mean? Is the author satirizing the inventor or the condition?

138 *Latin motto:* A hundred mouths, a hundred tongues,
And throats of brass, inspir'd with iron lungs. — DRYDEN.

Ramage de la ville: The town warblers.

Crack: Compare the modern word crank.

Projector: One who forms visionary or impractical schemes.

139 *Freeman:* A member, that is, of one of the corporations, which were given certain privileges.

Liberties: Certain old boundaries.

140 *Card-matches:* Pieces of card dipped in sulphur, to be ignited from a spark produced by flint and steel. There were no friction matches until the nineteenth century.

141 *Wash-balls:* Balls of scented soap.

SIR ROGER COMES TO TOWN

The chief interest of this essay is in the news Sir Roger brings concerning the country. The paragraph on old Christmas customs is important. Irving doubtless had it in mind when he wrote his Christmas papers in *The Sketch Book*. See Riverside Literature Series, Nos. 51, 52, pages 41–67, for Irving's *Stage Coach* and *Christmas Day*. Try to find out the relationship between Addison and Irving. Notice Sir Roger's almost childish interest in the popular hero, Prince Eugene. The prince was a great Austrian general, an ally of England. He was now visiting England to arouse interest in the war, to offset the influence of the Tories, who were not in favor of prolonging it. See Introduction, page xxxix, War of the Spanish Succession. Does Sir Roger's denial of belief in Moll White's guilt seem to you like a partial affirmation?

PAGE

The scene in Squire's coffee-house well shows the old knight's popularity.

143 *Latin motto:* Most rare is now our old simplicity.

DRYDEN.

Gray's Inn Walks: See note on Inner Temple, page 178.

Eugene, Prince of Savoy (1663–1736): He shared with the Duke of Marlborough in the honors which fell to the English, Austrian, and Dutch forces in the war with France and Spain which was now drawing to a close. In the intrigues of English politics the enemies of Marlborough endeavored to make a breach between him and Eugene, but without success. The enthusiasm over the prince was very great, so that the houses and streets were crowded whenever he went abroad.

Scanderbeg: Iskander (Alexander) Bey, the name by which the heroic George Castriot, an Albanian who fought the Turks in the latter half of the fifteenth century, was known.

144 *Marks:* A mark was thirteen shillings and fourpence. See Table of English Money, page 208.

Tobacco-stopper: A contrivance for pushing down the tobacco in a pipe. Gentlemen prided themselves on the fancy shapes of these stoppers, such as a soldier, a head of Cromwell, a boot, etc.

145 *Chines:* Sections of the backbone of an animal with the adjoining parts.

Hogs-puddings: Sausages.

Act of Parliament: An act designed to strengthen the Test act already passed requiring all persons holding office under the crown to belong to the Church of England.

146 *Pope's Procession:* The 17th of November, the date of Queen Elizabeth's accession, was still celebrated by carrying in procession the head of the Pope in effigy, which was afterward burned. At the anniversary just passed party feeling ran high in consequence of the treaty impending with France, which was looked upon as a concession to the papal interests, and the authorities seized these effigies. See Introduction, p. xxxvi, Religion.

Knight asked, etc.: The prince Eugenio stood godfather to

PAGE

a child of Steele, so *The Spectator* might be expected to have some influence.

146 *Baker's Chronicle: Chronicle of the Kings of England from the Time of the Romans unto the Death of King James*, by Sir Richard Baker.

147 *Supplement:* A later edition for some special news.

SIR ROGER IN WESTMINSTER ABBEY

Westminster Abbey dates back to the eighth century. Parts of the present edifice were completed in the thirteenth century. The towers of the western façade were added by the famous architect Sir Christopher Wren (1632–1723).

This description is not nearly so valuable as Irving's famous one in the *Sketch Book*. See Riverside Literature Series, Nos. 51, 52, pages 88–104. It is written merely to present humorously the reactions of a rather uneducated but interested sightseer, the Abbey itself being familiar to most Londoners. Irving's, on the contrary, was written to describe the Abbey for Americans and to give his own vivid impressions of it. Notice that Sir Roger is most impressed by those sights of which he already has some knowledge. See how his religious and political prejudices are revealed. The statement about Will Wimble's taking as a souvenir a piece of the coronation chair seems very probable, for the chair is entirely covered with initials cut by tourists! The second and smaller chair was made for Mary at the accession of William and Mary in 1688.

The stone of Scone is interesting. It is a piece of rough Scottish granite used for many years in the ceremony of crowning the kings of Scotland. Scone is referred to in the story of the coronation of Macbeth, Act II, Scene 4. The stone was brought to England by Edward I when he conquered Scotland in 1296. It now forms part of the coronation chair. The seat is open on the front showing the stone. According to the legend, it is one of the stones referred to in the Bible, Gen. xxviii. 12, which were used by Jacob to form a pillow. The hymn Nearer My God to Thee alludes to the same story in the line,

PAGE

"My rest a stone." Tradition says that the stone of Scone was taken first to Spain, then to Ireland, and thence to Scotland.

Edward the Confessor, next to the last of the Saxon kings, was conquered by the Normans in 1066. He was so good that his touch was believed to cure scrofula, the "king's evil." This was the origin of the "king's touch" referred to in *Macbeth*, Act IV, Scene 3, and in Macaulay's *Life of Johnson*. In his childhood Johnson was taken to Queen Anne to be touched by her — of course without result.

148 *Latin motto:* Still it remains to go whither Numa has gone down, and Ancus.

My paper: No. 26, published March 30 of the previous year.

Widow Trueby's water: One of many quack medicines of the time. Brandy formed the base of most of them. See Introduction, p. xxvii, Superstition.

149 *Dantzic:* In Germany. There was a great plague there in 1709, two years before the date of this essay.

Hackney-coach: A coach for hire, as a taxi is. It carried six passengers. Can you find three interesting meanings for the word "hack"?

Engaged: Not "*betrothed*," but *with his affections already engaged*.

150 *Sir Cloudesley Shovel:* An English admiral, drowned in 1707, four years before, when his fleet was wrecked.

Dr. Busby: Headmaster of Westminster School for fifty-five years.

Little chapel: The chapel of Saint Edmund.

Cecil: The great Lord Burleigh of Elizabeth's time, represented as kneeling at his wife's tomb.

Needle: One of the guide's bits of fiction. Of course Sir Roger believes it. The figure is that of Elizabeth Russell who is pointing her forefinger at a death's skull on the pedestal.

151 *Trepanned:* Tricked.

Edward the Third and his son, the *Black Prince*, were the heroes in the victory at Crécy in France in 1346. The sword is seven feet long and weighs eighteen pounds.

PAGE

151 *Evil:* King's evil or scrofula.
Without an head: The statue of Henry V of the fifteenth century. The head had been of solid silver, while the rest of the figure was plated.

SIR ROGER UPON BEARDS

This essay well illustrates the fact that an informal essay may be written entertainingly upon any subject, no matter how unusual. The way that hair influences general appearance, both as to looks and as to apparent age, is certainly an interesting theme. Changes in fashion, whether in clothes, houses, sports, speech, or the manner of dressing the hair, are so familiar to us that we do not realize how ludicrous some of them are. The thing that is in style looks right to us. As the style changes, the former mode or object looks ridiculous. A history of hair would be diverting. Compare the smooth-shaven young man of to-day with the bearded young gentleman who became your great-grandfather. Then picture together the elaborate coiffure of Leonilla's time and the modern boyish bob. Some of the customs pertaining to hair had a significance other than fashion. Why did the monks shave their heads? Who were the Roundheads? Is the way of wearing the hair ever an expression of character in an individual or in a nation? Addison, who comments on the masculine appearance of ladies who wore full wigs, would, I suppose, be lost in amazement at a twentieth-century girl in riding togs!

153 *Latin motto:* Holds out his foolish beard for thee to pluck.
Smockfaced: Smoothfaced.

154 *Lucian* (120–200): A Greek satirist.
Ælian: A Roman writer of the same century.
Don Quevedo (1580–1645): A Spanish writer of romances of roguery, of about the time of Shakespeare.

155 *Queen Mary's days* (1516–1558): Mary was sister of Elizabeth, called Bloody Mary because of her persecutions of Protestants. She was queen from 1553 to 1558.
Hudibras: A famous satire on the Puritans, by Samuel Butler.

156 *Æsculapius:* Son of Apollo. He was the mythical god of

PAGE

medicine. He was usually represented with a very long beard.

SIR ROGER AT THE PLAY

To us the most interesting feature of this essay is the information it gives us concerning the conditions attending travel on the London streets. See Introduction, p. xxix, The Streets of London. Sir Roger's assurance is humorous in view of the elaborate preparations he makes for a safe trip. His failure to understand the play, and his naïve comments upon it, are only what we should expect. The play he sees, The Distressed Mother, was a translation made by Addison's friend, Ambrose Phillips, from Racine's Andromaque. It is based upon the story of the Trojan War, the most famous story of antiquity. The characters are these:

Hector — Leader of the Trojans, son of Priam, King of Troy
Andromache — Wife of Hector
Astyanax — Her son
Pyrrhus — One of the Greek leaders, son of Achilles
Hermione — Daughter of the Greek Menelaus
Orestes — Son of Agamemnon
Pylades — Friend of Orestes

This is the story: When the play opens, Andromache is a captive of the Greeks. To save her son Astyanax from death, she consents to marry her captor, Pyrrhus, whose father killed her husband Hector. Immediately after the ceremony, Pyrrhus is slain at the instigation of Hermione, to whom he has long been betrothed. The assassin is Orestes, a lover of Hermione. Later Orestes kills his mother and her lover, and is thereafter pursued by the Furies. Addison used this paper to help popularize his friend's play.

157 *Latin motto:* I'll bid him look for a model of life and manners,
Make him a skilled copyist: so shall he shape his speech aright.

The Committee: The Committee, or The Faithful Irishman, by Sir Robert Howard, Dryden's brother-in-law, was a

PAGE

play ridiculing the Puritans, which was put on the stage in the early days of the Restoration.

The Mohocks: A gang of London rowdies who infested the streets at this time. They are frequently referred to in *The Spectator*, and their name is one of the forms of Mohawk. It will be remembered that Queen Anne's war was at its height at this time, and many stories were current in London of the ferocity of the Mohawk Indians.

158 *Steenkirk:* In Belgium. Here Captain Sentry and the rest of the English were defeated by the French in 1692.

Plants: Cudgels.

Pit: See Introduction, p. xxx, The Theater.

159 *Pyrrhus his threatening:* Omit the *hi*, insert an apostrophe, and you will see the origin of our possessive sign.

Talk to be understood: Simplicity is often the greatest sign of literary skill.

160 *To see Hector's ghost:* Act III ends with Andromache's speech in which she begs the spirit of Hector to return.

Old fellow in whiskers: Pyrrhus's counselor, Phœnix.

Smoke: Slang for *tease*.

WILL HONEYCOMB'S ADVENTURES

Notice that Sir Roger's secret hope in regard to the widow still persists. As you read this essay, compare the two lovers, Sir Roger and Will Honeycomb. The latter's adventures are given to satirize the fortune-hunting type of social climber, and to provide variety and humor. Make a list of Will's matrimonial attempts and the reason he assigns for the failure of each. What do you think was the underlying reason for them all? The reference to a surgeon may reflect the old prejudice against the medical profession, resulting from the clash between religion and science; but more likely it is only an excuse to get rid of an undesirable suitor. Other interesting accounts of Will Honeycomb can be found in *Spectator* Nos. 105 and 499. No. 530 tells of Will's marriage.

162 *Latin motto:* The savage lioness hunts the wolf; the wolf the kid pursues;
And now the frisky kid seeks for the flowering clover.

PAGE

162 *To lay:* To wager.
Republican: Whig.

163 *Put:* A rustic or any uncouth person, — a term of contempt and derision.
Jointure: Estate of husband left to his wife for her use after his death.

164 *A passage in the book: Paradise Lost* by Milton, on which Addison was publishing criticisms from week to week. He had just discussed Book X.

165 *Oh why did God*, etc.: *Paradise Lost*, Book X, 888–908.

SIR ROGER AT SPRING GARDEN

This pleasure resort, later famous under the name of Vauxhall, was situated on the south side of the Thames, a few miles down the river. There were winding walks, flowers, grottoes, and trees. It was an attractive place in which to stroll or eat. Like present-day places of the same kind, it was frequented by rude fellows seeking a gay time or carrying on flirtations.

What do you think of Sir Roger's attitude toward war veterans? Notice his pride in London. The rude reception which his courtesy receives during the trip down the river prepares us for the conditions which so shock him at the park. Would this rudeness have been likely to happen in the country? Contrast the natural beauty of the place with the unprincipled frequenters, such as the masked women. The custom of respectable women's wearing masks at the theater or other public places where they felt conspicuous had fallen into disrepute, and the implication here is that the woman is of light character, trying to flirt with Sir Roger or to get a supper from him.

The following paragraph is sometimes added to this essay: "As we were going out of the garden, my old friend, thinking himself obliged as a member of the quorum to animadvert upon the morals of the place, told the mistress of the place, who sat at the bar, that he should be a better customer to her garden if there were more nightingales and fewer masks."

166 *Latin motto:* They owe their gardens to vice.

PAGE

166 *Temple Stairs:* A landing on the Thames near the Temple.

167 *La Hogue:* In 1692 the English won a great naval victory over the French at La Hogue on the northwest coast of France.

Seven wonders of the world: The pyramids of Egypt; the lighthouse, or Pharos, of Alexandria; the hanging gardens of Babylon; the temple of Diana at Ephesus; the statue of Zeus by Phidias in the temple at Olympia; the mausoleum erected by Artemisia at Halicarnassus; the colossus of Rhodes.

Temple Bar: A famous gateway in London separating Fleet Street from the Strand.

Fifty new churches: See Introduction, p. xxxvi, Religion.

168 *Mahometan paradise:* The pleasures of feasting and music and the society of the houris were promised to followers of Mohammed.

Coppice: Often spelled *copse:* a grove.

169 *Mask:* A woman wearing a mask.

Hung beef: Dried beef.

DEATH OF SIR ROGER DE COVERLEY

It is reported that Addison once said that he should put Sir Roger to death before any one murdered him, meaning that he had become so fond of this character whom he had created that he would take no chance of having his creation spoiled. In reality it was an effective way of drawing this series of essays to a close. The paper was temporarily discontinued December 6, 1712.

This essay is reproduced with the spelling, italics, punctuation, and capitals originally used. Notice the difference there is in tone between the two accounts that come to the club of Sir Roger's death, although they are based on the same fact. List his bequests, noticing the suitability of each. The coats mentioned were made of coarse woolen cloth with a shaggy or "frizzed" nap on one side. The mention of the rings suggests an interesting custom. In those days a man bequeathed rings to be worn in his memory; often as many as two hundred would be left with one estate.

The letter at the end gives Sir Roger the last word

PAGE

after all. The mingling of humor and pathos is very effective.

170 *Latin motto:* Ah poetry! ah ancient faith.

Sensibly: Affectingly.

You was: Originally the correct form in the singular.

171 *Stomach:* Appetite.

172 *Taken possession*, etc.: Steele in *The Spectator* for November 24, 1712, makes a sort of postscript to this whole affair of Sir Roger by producing a letter from Captain Sentry, written from Coverley Hall, Worcestershire, in which he says: "I am come to the succession of the estate of my honored kinsman, Sir Roger de Coverley; and I assure you I find it no easy task to keep up the figure of master of the fortune which was so handsomely enjoyed by that honest plain man. I cannot (with respect to the great obligations I have, be it spoken) reflect upon his character, but I am confirmed in the truth which I have, I think, heard spoken at the club, to wit, that a man of a warm and well-disposed heart with a very small capacity, is highly superior in human society to him who with the greatest talents, is cold and languid in his affections. But alas! why do I make a difficulty in speaking of my worthy ancestor's failings? His little absurdities and incapacity for the conversation of the politest men are dead with him, and his greater qualities are even now useful to him. I know not whether by naming those disabilities I do not enhance his merit, since he has left behind him a reputation in his country which would be worth the pains of the wisest man's whole life to arrive at."

Quitrents: Obligations which must be paid before the title is clear.

QUESTIONS

THE SPECTATOR'S ACCOUNT OF HIMSELF

1. Are you more interested in an author before or after you have read his book?
2. What English characteristic is Addison satirizing in his reference to ancestry?
3. What is meant by "parts"?
4. At what kind of travelers is he laughing in his mention of the pyramids?
5. What is the purpose of the mystery in the last paragraphs?
6. To what would the Spectator himself correspond among modern newspaper writers?

THE CLUB

1. How does an old-fashioned country-dance differ from a modern dance?
2. Do you think there is any connection between state of mind and style of dress?
3. Why does the Templar's father insist upon his son's studying law?
4. What good qualities has Sir Andrew?
5. What do you judge to have been the conditions in the army at this time?
6. What are Will Honeycomb's social accomplishments?

SIR ROGER ON MEN OF FINE PARTS

1. In what ways may one "abuse the understanding"?
2. What does "wit" mean here?
3. Why does Sir Roger consider an unworthy "man of fine parts" more blameworthy than Scarecrow?
4. Are not wit and learning a "merit in themselves"?
5. What does he mean by "polite"?

A MEETING OF THE CLUB

1. What is the advantage of having the members of the club of so many different types?
2. Do you know of any one who is willing to criticize others but is not willing to be criticized?

3. Could any reforms be made if all felt like that?
4. What decision do they finally reach?
5. How does this illustrate the meaning of the word "co-operation"?

A LADY'S LIBRARY

1. Why should the expression "a lady's library" make the Spectator "curious"?
2. What impression of the lady's taste do you get from the details in the first two paragraphs?
3. Select a book which you think she kept for show.
4. What kind did she really like best?
5. Why does the Spectator think of Leonora with "admiration" and why with "pity"?

SIR ROGER AT HIS COUNTRY HOUSE AND THE COVERLEY HOUSEHOLD

1. What does "humor" mean in the first paragraph?
2. What evidence can you find that "the knight is the best master in the world"?
3. What is the attitude of the servants toward him?
4. What are the good qualities of the chaplain?
5. What two advantages has Sir Roger's method of providing sermons?
6. Do you consider it wrong to give used clothing to those who need it?
7. In the picture, why is the servant dressed in livery?

WILL WIMBLE

1. What opinion of Will did you form from the letter before you made his acquaintance?
2. Who is he?
3. Why do you think you would like him?
4. What fine qualities has he?
5. Why is the Spectator troubled about him?

THE COVERLEY LINEAGE

1. What attractive qualities has the knight of the portrait?
2. What were the accomplishments of Sir Roger's great-great-great-grandmother?
3. Why was the homely sister so dramatically "stolen"?

4. What opposite meaning from the usual one has the expression "no great matter"?
5. What are the two chief qualities of their son?
6. Why is there, in the gallery, a portrait of a man not related to the family?

THE COVERLEY GHOST

1. What is the value of the contrast in the first paragraph?
2. What is Mr. Locke's explanation of a child's fear of the dark?
3. How did Sir Roger free his house of ghosts?
4. Do people still believe that spirits can come back and manifest themselves?
5. Why did Glaphyra dream of her husband?

A SUNDAY AT SIR ROGER'S

1. Why was the church a social center in rural England more than it is in most places to-day?
2. Why is the music in the Church of England so important?
3. Why does Sir Roger ask after those who are not at church?
4. Why is the influence of the squire greater than that of the parson?
5. What do you think is the real reason for writing this paper?

SIR ROGER IN LOVE

1. Why does Sir Roger think of the widow when he is in this grove?
2. Describe the attractive young squire.
3. In the court room, is the young widow consciously acting a part?
4. What were the duties of the confidante?
5. Why is it so remarkable for the lady to be "a desperate scholar"?
6. How has his love affair affected Sir Roger?

THE COVERLEY ECONOMY

1. In what way is economy in spending like good breeding in talking?

2. Why does Sir Roger's neighbor conduct his household with "waste and carelessness"?
3. What difference in motives is there between Laertes and Irus?
4. What difference in conduct does this lead to?
5. How do the results differ?

BODILY EXERCISE AND THE COVERLEY HUNT

1. Why does the Spectator consider life in the country preferable to life in the city?
2. According to our modern understanding of hygiene, how many reasons for exercise can you name?
3. What relation is there between body and mind?
4. Find two arguments to prove that we were meant to be active.
5. Why is horseback-riding such good exercise?
6. What value is there in the natural tendency of human beings not to be happy unless they are busy?
7. Why does the Spectator know so little about hunting?
8. Why does he praise hunting as conducted by Sir Roger?
9. Should you realize by any difference in style that these two essays were not written by the same man?
10. Do you not think it likely that Budgell knew more about hunting than Addison did, and for this reason was asked to write the paper upon it?

THE COVERLEY WITCH

1. Why is open-mindedness necessary in considering ideas not yet established?
2. Why are the country people's explanations of their bad luck ridiculous?
3. What signs of witchcraft are found in Moll White's house?
4. Why is the chaplain so much saner than Sir Roger in matters like this?
5. What was usually the real reason for a "witch's" strange behavior?

SIR ROGER AND LOVE-MAKING

1. What qualities of good description do you find in the first paragraph?

2. Why does Sir Roger prefer to put upon the confidante the blame for his unsuccessful wooing?
3. To what extent is William serious?
4. Why does Betty forgive him so quickly?
5. What is the character of Kate Willow?

POLITE AND RUSTIC MANNERS

1. What change is mentioned in regard to good manners?
2. Is the change still going on?
3. Why is too much etiquette troublesome?
4. What is the value of any?
5. What tendency of extremes to swing the other way does he note?

THE COVERLEY POULTRY

1. Why would the poultry yard appeal to a city man?
2. What does he say about the adaptation of an animal's body to its mode of life?
3. Why does a robin always build a robin's nest?
4. What is the reason given for parental affection?
5. What animals do you know that seem to be "wiser than the sons of men"?

SIR ROGER IN THE COUNTRY

1. According to the Spectator, who is the real judge of one's conduct?
2. What unfairness was there in the Game Act mentioned?
3. Why is the Spectator worried at Sir Roger's making a speech in the court room?
4. Why had the innkeeper had his sign changed?
5. Did it still resemble Sir Roger?

FLORIO AND LEONILLA

1. In what does the "fresh-colored ruddy young man" excel?
2. Why were many young men of good families so useless?
3. With what sort of "court" is Eudoxus connected?
4. What differences in the two men would the two types of training develop?
5. What good qualities has Florio?

SIR ROGER AND PARTY SPIRIT AND SIR ROGER AND POLITICS

1. What events had recently occurred to inflame party hatred?
2. How did young Roger find the street he was looking for?
3. To what extreme does party spirit sometimes go?
4. Why, according to Plutarch, is hatred a bad thing?
5. Why do not men form such an association as is mentioned at the end of the paper?
6. What terms must the association of "honest men" subscribe to?
7. In what ridiculous forms has the Spectator seen party spirit shown in the country?
8. How does this prejudice involve Sir Roger?
9. Why should you expect Will Wimble to be narrow in his views?

SIR ROGER AND THE GYPSIES

1. Why were the gypsies feared?
2. Why was it the servants who most trusted them?
3. What did the gypsy tell Sir Roger?
4. Did she tell the Spectator's fortune?
5. How did the rich merchant find his son?

THE SPECTATOR ENDS HIS VISIT TO COVERLEY HALL

1. Did you ever have the experience that it is more fun to collect things when they are not too numerous?
2. Why is this?
3. Why are people in the country inquisitive?
4. Is it a human trait to be suspicious of those whom we do not know about?
5. What qualities does the Spectator imply are good social assets?
6. What value has the letter as transition to the following papers?

THE SPECTATOR'S RETURN TO LONDON

1. How does the soldier first show his self-importance?
2. Why does the widow speak to the soldier?
3. In his proposal how much in earnest is the officer?

4. What sound wisdom does the Quaker speak?
5. What do you learn from this paper about the traveling customs of the times?

SIR ROGER AND SIR ANDREW

1. Find an illustration of your own for the first statement.
2. Why does Captain Sentry try to change the conversation?
3. What do you think is Sir Andrew's opinion of Sir Roger's "hospitality"?
4. What sound advice would a merchant find here?
5. Do you agree with the last sentence?

THE CRIES OF LONDON

1. What country sounds do you think would disturb Will Honeycomb?
2. Why is using the letter form a good method?
3. What title does Crotchet wish?
4. What are some of his objections to the instrumental noises? To the vocal?
5. Why does Crotchet recommend himself for this position?

SIR ROGER COMES TO TOWN

1. Why is Sir Roger in London?
2. What news does he bring up from the country?
3. What old Christmas customs are observed at Sir Roger's?
4. Why is Sir Roger so shallow in his political ideas?
5. Do you see the reasons for his popularity wherever he is?

SIR ROGER IN WESTMINSTER ABBEY

1. What precautions does Sir Roger take for safety in London?
2. Is Sir Roger's enthusiasm based on intelligent knowledge?
3. Do you know any travelers like him?
4. What incident shows Sir Roger's democratic spirit?

SIR ROGER UPON BEARDS

1. Have you ever, when looking at old-fashioned photographs, thought of the effect of beards on apparent age?
2. Why should beards suggest wisdom?

3. Why do styles in dressing the hair come and go as they do?
4. Will the style of wearing wigs ever be revived?
5. Why does Addison object to periwigs for ladies?

SIR ROGER AT THE PLAY

1. How is Sir Roger's timidity again shown?
2. What precautions does he take for his trip?
3. Have you heard theatergoers comment on plays in much this same manner?
4. What shows the thoughtfulness of Sir Roger's friends?

WILL HONEYCOMB'S ADVENTURES

1. What news from the country is troubling Sir Roger?
2. What characteristics does Will reveal about himself as he tells his experiences?
3. What adjective describes the talk of a person whose "transitions are extremely quick"?
4. What is the chief thought of the poem quoted from Milton?

SIR ROGER AT SPRING GARDEN

1. What trait of the knight is shown in the first paragraph?
2. Why does he prefer a rower with a wooden leg?
3. What is the essential difference between Sir Roger and the young fellows he addresses?
4. What mood does the garden produce in Sir Roger?
5. What is the purpose of Addison in writing this essay?

THE DEATH OF SIR ROGER

1. What was the real cause of Sir Roger's death?
2. What idea of the butler's character can you form from reading his letter?
3. What traits of Sir Roger are shown in the will he has left?
4. Why is the letter quoted at the end?

GENERAL QUESTIONS

1. What important classes of people that did not exist in Addison's day would be mentioned in a modern *Spectator?*
2. If you were editing a modern weekly, what changes in style would you make in Addison's material before printing it? What topics would you suggest that he write on?
3. What changes in civilization have affected inns and country taverns?
4. What changes in our manner of living have made it seem odd to refer to Sir Roger as an old man? Do you think we live better than Sir Roger did? What dangers and inconveniences are we subject to that he never dreamed of?
5. What to-day in America would be considered an ideal relationship between servants and their employer? Why do people dislike to become servants? What disadvantages does a woman suffer from if she becomes a cook or a waitress in a private family that would not affect her in the same position in a hotel or restaurant?
6. In an industrial and commercial civilization Will Wimble would be happy, but a man with a certain kind of temperament would be as unhappy in it as Will Wimble was in eighteenth-century England. What kind?
7. What ideas of country life in England are we borrowing to-day?
8. What in your opinion is responsible for Leonora's taste in books? Would satire change it? How much difference do you suppose there is to-day between the literary taste of men and women?
9. Can a man in America cut off any of his children from an interest in his estate? How can he safeguard his property from the foolish acts of his posterity? Do you know whether Americans are successful in keeping property and fortunes within the confines of a family for any considerable length of time? If land constitutes a large portion of a family's wealth, how is the problem of keeping it within the family complicated?

10. What advantage would there have been to William the Conqueror in making sure that the wealth of his barons was handed down intact from father to son rather than scattered among many heirs?
11. Is it foolish to take pride in illustrious ancestry? What specific virtues may arise from pride of ancestry? What vices?
12. What do you think of Sir Roger's love affair? What do you think the Spectator wished to satirize about it?
13. What do you consider the minimum essentials of good manners? What would the Spectator think of twentieth century manners? In what respects might he quite easily be deceived about our manners?
14. If you love flowers you will be amused to look up *tulipomania*. Have we any garden fads so widespread and intemperate to-day? Why are we not likely to speculate wildly in peonies or dahlias? What garden hobbies of ours will be ridiculed by our grandchildren?
15. Is there any reason (other than the necessity to satisfy educators) for boys and girls to read eighteenth-century literature? Why may they not learn all that is necessary of literary technique from contemporary writers? In your opinion is the influence of the past overestimated in planning curricula for schools?

TOPICS FOR WRITTEN THEMES

1. In two paragraphs make plain the difference between polished manners and true politeness, giving examples from your own observation.
2. Describe a boy's room, showing his personality as the Spectator shows that of the lady in A Lady's Library.
3. Write an essay on Common Superstitions of To-day.
4. Discuss the subject The Modern Problems of the Rural Church.
5. Write a character sketch of some one who impressed you differently after further acquaintance from the way he impressed you at first sight.
6. Imitating the account of Laertes and Irus, write a con-

trast between two people you know, using some other abstract quality instead of poverty, such as cowardice or ignorance.

7. Write a theme on some queer character of your vicinity, trying to win sympathy for him as the Spectator did for Moll White.
8. Write an exposition on The Disadvantages of Great Wealth.
9. Present an up-to-date defense of the value of studying mathematics.
10. Write a description on The Sounds of the Country.
11. Taking your suggestion from "Sir Roger Comes to Town," write on the subject Lunching with Grandfather.
12. Write a careful comparison: The Spectator and the Modern Newspaper.
13. Write a careful comparison: The Spectator and the Modern Magazine.
14. Write a humorous account of an evening at the movies with some one who is not used to such presentation and does not rightly understand what he sees.
15. Let Will Egotist relate his business or athletic success in the manner of Will Honeycomb.
16. Create an imaginary club of seven members to represent the various interests of your school. Characterize each in imitation of "The Club" in the *Spectator* papers.
17. In imitation of "A Meeting of the Club" write an account of a meeting of your imaginary club.
18. Write an expository theme of approximately four hundred words on the actual conditions of the country clergy of the early eighteenth century. See Introduction, p. xxxvi, Religion; Macaulay's *History of England*, Vol. I, Chapter 3; and Ashton's *Social Life in the Reign of Queen Anne*.
19. Write a careful analysis of the character of the perverse, beautiful widow. Get your suggestions from the De Coverley papers.
20. Show the wonders of some scientific principle such as gravity, sound, evolution, protective coloration in animals, the rotation of the seasons. Use Addison's treatment of poultry as a model.

21. Write a monologue giving the naïve comments of a provincial stranger as he is ushered about your school.
22. Write a letter from the widow to a friend soon after the death of Sir Roger. Let it give a good characterization of the knight and a clear impression of her own feelings and character. Choose a suitable place and date, as well as names. Keep the formal style of the period, but use modern English.
23. Write a paper in imitation of *The Spectator* on some modern folly that you would like to see corrected. (See Projects, page 233). Use allegorical names and the narrative form. Sir Roger may be one of your characters.
24. Write a three-hundred-word theme on The Value to Me of an Acquaintance with the Sir Roger de Coverley Papers.
25. Write a three-hundred-word theme on Women in the Eighteenth Century.

TOPICS FOR ORAL THEMES

1. Give a humorous sketch of your own life, entitled An Account of Myself.
2. Give a talk on A Home I Have Visited, trying to reproduce the atmosphere as vividly as the Spectator does that of Coverley Hall.
3. Portray some interesting person you have met in your travels, making him as real as Will Wimble.
4. From your own experience tell the story of a ghost or haunted house.
5. Give an account of a hunting trip, emphasizing your impressions more than the story.
6. Talk on The Value of Physical Exercise.
7. Present an argument for or against compulsory physical training in high schools.
8. Look up and report the historical facts about Salem witchcraft.
9. Relate an incident from your own life to show the danger of taking people too much into one's confidence.
10. Tell a joke on some one you know, as the Spectator tells one on his friend. in "Sir Roger in the Country."

11. Discuss the right and wrong kinds of school spirit.
12. Relate an anecdote about an impertinence in a public place.
13. Contrast the eighteenth-century girl and the girl of to-day; or point out similarities.
14. Show how automobiles have brought back many eighteenth-century customs.
15. Prepare an interesting account of one of the following:
    How a Country Gentleman Amused Himself
    How a London Beau Spent His Day
    A Typical Day of the Lady of Fashion
    Eighteenth-Century Games
16. Relate a discussion in your imaginary club (see Topics for Written Themes, 16) of some question of real interest to your school.
17. Show to the class an old album or book of snapshots, selecting a few for special bits of narrative or characterization as in "The Coverley Lineage."
18. From an old album select a portrait with a story. Bring the picture to class and tell the story. Imitate the methods of Sir Roger in pointing out the striking features.
19. Give your opinion of fortune telling.
20. Contrast Sir Roger and Will Honeycomb as lovers.
21. Sir Roger is disillusioned on his visit to Spring Garden. Relate some experience which disillusioned or disappointed you.
22. Fashions in Ghosts.
23. Haunted Houses.
24. Budgets I have Made and How They Worked.
25. Fortune Telling in the Twentieth Century.

PRELIMINARY PROJECTS TO BE ASSIGNED PRIOR TO READING THE SIR ROGER DE COVERLEY PAPERS

(*See Suggestions to Teachers*, pp. iii–v)

1. Eighteenth-century fashions.
2. Writers of the early eighteenth century.

3. Amusements and sport of the eighteenth century.
4. Satire in English literature.
5. Whigs and Tories.
6. English history of the Restoration briefly summarized.
7. The evolution of the modern newspaper.
8. Travel in eighteenth-century England.
9. The essay as a literary form.
10. Eighteenth-century architecture.
11. Eighteenth-century gardens.
12. Eighteenth-century superstitions.
13. Witchcraft in England.
14. Coffee houses.
15. City and country life in the eighteenth century contrasted.

SUGGESTIONS FOR STUDY AND REVIEW PROJECTS

1. Compare the statements about the Spectator given in the first essay with the actual facts of Addison's life. Report on their accuracy.
2. Write a paraphrase of each of these sentences:
   a. I know no evil under the sun so great as the abuse of the understanding.
   b. There is hardly that person to be found who is not more concerned for the reputation of wit and sense, than honesty and virtue.
   c. None but men of fine parts deserve to be hanged.
   d. There is no greater monster in being than a very ill man of great parts.
   e. To polish our understandings and neglect our manners is of all things the most inexcusable.
   f. The affectation of being gay and in fashion has very near eaten up our good sense and our religion.
3. Using one of these statements as a topic sentence, write a paragraph of exposition, with illustrations to make your meaning clear and forceful.
4. Discuss Sir Roger as a host and the Spectator as a guest.
5. In one sentence summarize the recommendations of Ralph Crotchet in "The Cries of London."

6. Tabulate all the peculiarities of the last paper in spelling, punctuation, diction, idiom, and use of italics and capitals.
7. In Macaulay's *History of England*, Vol. I, Chap. 3, you will find a vivid account of the actual life of the country gentleman of about this period. Is Sir Roger true to type? Submit a report.
8. State, in one sentence for each, the author's exact purpose in each essay. Show what methods and devices he has used in each to accomplish his purpose.
9. Using one statement for each fact, write as many facts as possible about the eighteenth century which you have learned from the essays themselves.
10. Using a single statement for each idea, write as many ideas as possible which you have gained from your study of these essays.
11. Make a list of the follies attacked in *The Spectator* which still need correction.
12. Make a list of twenty modern follies on which you think essays similar to those of *The Spectator* could profitably be written.
13. See Written Themes, 23, page 230. Print this imaginary *Spectator* paper in as nearly the old form as possible, with suitable motto, date, and so on.
14. In what ways is *The Sir Roger de Coverley Papers* like a modern novel?
15. Make a list of the animals mentioned in these essays.
16. Tabulate all the country and city amusements mentioned in these essays.
17. Make a list of all references to food and drink in these essays.
18. Select three mottoes used here that you consider of permanent value. Memorize them.
19. Show from the methods used in these essays that the Spectator is truly a spectator and not a talker.
20. Construct a careful outline for a four-hundred-word theme on *The Sir Roger de Coverley Papers* as a Picture of City and Country Life in Eighteenth-Century England.
21. List the ladies mentioned in these essays. Notice the different types. See Introduction, pp. xxvi–xxvii, Education.

22. Select from the essays lines suitable for illustration and illustrate one.

23. Here are fifty eighteenth-century words used in this book which to-day have a different meaning. For how many can you find the old meaning?

nonage	equipage	dipped	assurance
parts	blot	personate	crack
speculative	husband	vapors	ruffle
economy	mean	pad	plants
carmen	made	commerce	put
discovery	physic	weeds	fortune
wit	target	dote	pit
quorum	maid	seat	correspondence
argument	impertinent	assizes	sensibly
humorist	particularities	rally	smoke
habit	polite	beau	stomach
petticoat	ridiculous	smoky	fob
ill		break	

24. You will be interested in the comparison of Irving's Sketch Book with the *Spectator* papers. To what characters or essays in the *Spectator* papers do the following correspond:

    The Author's Account of Himself
    Squire Bracebridge
    The Country Church
    Family Portraits in "The Christmas Dinner"
    The Young Officer in "The Christmas Dinner"

25. Compare Steele's papers and Addison's. What special contributions does each man make to Sir Roger's character?

26. The Spectator particularly wished to secure the interest and attention of women. What effect did this desire have on the papers? Compare modern magazines that are designed especially for women; can you define any characteristics that seem to differentiate their fiction from that of magazines designed for men?

BOOKS FOR REFERENCE

FOR TEACHERS:

Adams, W. H. D.: *Good Queen Anne.*
Benton, J. H.: *History of the Reign of Queen Anne.*
McCarthy, J.: *The Reign of Queen Anne*, 2 vols.
Sydney: *England and the English in the Eighteenth Century.*
Trevelyan, G. M.: *England under the Stuarts.*

FOR PUPILS:

Ashton, J.: *Social Life in the Reign of Queen Anne.*
Austen, Jane: *Pride and Prejudice.*
Boas and Hahn: *Social Backgrounds of English Literature.*
Burney, Frances: *Evelina.*
Cheyney: *A Short History of England.*
Fitch, Clyde: *Beau Brummel.*
Goldsmith, Oliver: *She Stoops to Conquer*, Riverside Literature Series, No. 81.
The Vicar of Wakefield, Riverside Literature Series, No. 78.
Irving, W.: *The Sketch Book*, Riverside Literature Series, Nos. 51, 52.
Kaye-Smith, Sheila: *Starbrace.*
Macaulay, T. B.: *History of England*, Chapter III.
Essay on Addison, Riverside Literature Series, No. 104.
Noyes, Alfred: *The Highwayman.*
Sheridan, R. B.: *The Rivals*, Riverside Literature Series, No. 96.
Tarkington, Booth: *Monsieur Beaucaire.*
Thackeray, W. M.: *English Humorists.*
Henry Esmond, Riverside Literature Series, No. 140.

COLLEGE ENTRANCE EXAMINATION QUESTIONS[1]

1. (A 1901.) What picture we get from Addison's *Sir Roger de Coverley Papers* of the life of the eighteenth

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century. How this picture connects itself with Addison's purpose in writing the papers. (Two or more pages.)

2. (A 1902.) Describe the character of Will Wimble. What was Addison's object in drawing such a portrait?
3. (A 1902.) *The Spectator* and its authors.
4. (A 1902.) What are the essential characteristics of the life described by Addison as contrasted with the life depicted in *Ivanhoe*?
5. (A 1903.) Give your impression of the Spectator from what he tells us of himself and from what he disapproves of and admires in the life of his century. How far is Addison's portrait autobiographical?
6. (A 1903.) Illustrate the life of a country gentleman in the eighteenth century, taking as examples Sir Roger de Coverley and Squire Thornhill.
7. (A 1904.) Discuss the origin of the *Spectator*. What literary men were concerned in the plan, how far was each successful, and what was the publication's importance to English literature?
8. (A 1904.) Compare Sir Roger de Coverley and Squire Cass as English country gentlemen.
9. (A 1905.) Show how the *Sir Roger de Coverley Papers* deal with the foibles of the time of Addison.
10. (A 1905.) What does the Spectator mean when he says that Sir Roger is "somewhat of a humorist"? Define Sir Roger's peculiar humor, and contrast it with that of some other character in *The Sir Roger de Coverley Papers*.
11. (A 1906.) Sir Roger's eccentricities.
12. (A 1906.) How, in *The Sir Roger de Coverley Papers*, does Addison aim to instruct as well as please the people of his time?
13. (A 1907.) Show from *The Sir Roger de Coverley Papers* that the Spectator spoke truly when he said, "The city is the great field of game for sportsmen of my species."
14. (A 1908.) Sir Roger in London. (At least two paragraphs.)
15. (A 1908.) What do you learn of the lives of English town and country gentlemen of the early eighteenth century from *The Sir Roger de Coverley Papers*? (At least two paragraphs.)
16. (I 1909.) Describe country life in England as de-

picted in *The Sir Roger de Coverley Papers* or *The Sketch Book*.

17. (A 1914.) Sir Roger's way of living. (One hundred and fifty words or more.)
18. (I 1915.) Lessons for the conduct of life to be derived from some group of essays you have read in preparation for this examination. (Four hundred words.)
19. (II 1915.) From the essays read in preparation for this examination, what specific suggestions have you received concerning effective writing in this form?
20. (C 1916.)
    a. Select two of the following literary types: drama, lyric, novel, allegory, essay.
    b. Comment fully upon the distinguishing features of these types.
21. (C 1917.) From some essay that you have read, reproduce in your own words a description of an interesting character, custom, or place.
22. (II 1917.) Write a carefully planned theme of four hundred to five hundred words on My Favorite Essay.
23. (C 1918.) In what way does an oration differ from an essay? Illustrate your answer by specific examples.
24. (C 1919.) State four or five important ideas that you have gained from the reading of essays.
25. (C 1919.) What customs of life strikingly different from those familiar to you in your own place and time did you encounter in this book?
26. (II 1919.) What interest and value do you find in essays? Defend this kind of writing in one or more well constructed paragraphs, referring to essays not already mentioned in this paper.
27. (AB 1920.) Write a composition of not less than four hundred words on *The Sir Roger de Coverley Papers* or *The Sketch Book* as a record of the customs of another time and place.
28. (AB 1920.) Write a composition of not less than two hundred words on A Book Character Who Seems Especially Human.
29. (C 1922.) Write about some essay or oration which you have studied, and tell what ideas and what qualities of style have impressed you.

30. (I 1922.) Describe country life in England as depicted in *The Sir Roger de Coverley Papers* or *The Sketch Book.*
31. (I 1923.) Discuss some of the reforms suggested in *The Sir Roger de Coverley Papers.*
32. (C 1923.) Compare two essayists in regard to the subjects which they treat and the value which you find in their work.
33. (C 1923.) Choose a book which describes times and conditions different from those of to-day. Point out what there is to make it valuable and interesting at the present time.
34. (C 1924.) Explain specifically what you have gained from reading a group of essays.
35. (C 1925.) Name an essay which seems to you to offer valuable suggestions for the solution of some modern social or political problem. What is the problem? What are the author's suggestions? Why do you consider them valuable?
36. (1925.) Write in several paragraphs, three hundred to four hundred words, A Modern Spectator Paper.

INDEX

Abbey, the ruins of the old, in Sir Roger's place, 47, 48
Addison, Joseph, xvi–xix
Ælian, 154
Æsculapius, the golden beard of, 156
Æsop, 33
Animals, habits of, as disclosing design, 92–96
Arable, Mrs. Betty, 127
Arcadia, Pembroke's, 24
Archelaus, father of Glaphyra, 50
Aristotle, 7
Astræa, 24
Athens, scene at a play in, 16

Baker's *Chronicle*, 25, 146, 148
Barrow, Dr., 31; preaches at Coverley Hall, 144
Bastile, the prisoner in the, who picked up pins, 73
Beards, Sir Roger discourses on, 153; Lucian on, 154; Ælian on, 154
Blackmore, Sir Richard, 15
Bodily exercise, 68–72
Breeding, good, in country and city, 88
Buckley, Mr., publisher of *The Spectator*, 5
Busby, Dr., 150
Butler, Sir Roger's, 29; writes to the Spectator concerning his master's end, 170–173

Cairo, Grand, 3
Calamy, Dr., 31
Captain, the presuming, in the stagecoach, 128–130
Carthaginian faith discussed at the club, 132
Cassandra, a French romance, 24
Catholic League, The, 111
Cecil, Lord Burleigh, 150
Chaplain, Sir Roger's, 29; his mode of preparing sermons, 31; description of Sir Roger as patron of the church, 52; remembered by Sir Roger in his will, 171
Child's coffee-house, 3
Chimney-sweeper's note, the, 139
Christmas at Coverley Hall, 145
Church of England, 145
Cicero, quoted, 127
Clelia, 25
Cleopatra, a French romance, 24
Clergyman, the, of the club, characterized, 11; supports the Spectator's cause, 20
Club, the Spectator, 6; a meeting of the, 18–22
Cocoa Tree coffee house, the, 3
Coffee-houses, xxxii, 3
Committee, The, a play, 157
Coke, Sir Edward, 7
Cooper's note, characteristics of the, 141
Country gentleman, the, xxxiii
Country life, a, in its relation to bodily exercise, 68; manners in, 88
Coverley Economy, The, 63–67
Coverley Ghost, The, 47–51
Coverley Household, The, 33–37
Coverley Hunt, The, 73–78
Coverley Lineage, The, 42–46
Coverley Poultry, The, 92–96
Coverley, Sir Humphrey de, 45
Coverley, Sir Roger de, his descent and residence, 6; connected with the dance of same name, 6; characteristics of, 6, 7; relation to his servants and neighbors, 7; his views on men of fine parts, 13–17; his strictures on the Spectator's writing, 19–20; writes to Leonora through the Spectator, 23; describes Leonora to the

Spectator, 26; at his country house, 28; as a master, 28; relations with his butler, 29; and his chaplain, 29; relation of servants to, 33; his views on subject of cast-off clothes, 34; his development of servants into tenants, 35; his treatment of their descendants, 35; his rescue from drowning, 36; receives a fish and letter from Will Wimble, 38; his reception of Will Wimble, 39; shows portraits of his ancestors to the Spectator, 42; tells of the haunted character of his house, 49; his churchmanship, 52; his ways at church, 53; his treatment of parish matters, 54; his account of his love affair, 56–62; his love of the chase, 70; how his courtship affected it, 70; his exploits as hunter and fisherman, 73; his concern for the proper notes of his hounds, 74; his hunt, 75; his treatment of a supposed witch, 81; discourses on the widow and love-making, 83, 84; wishes he could set her and Sir Andrew Freeport at each other, 87; is merry with the Spectator for his interest in poultry, 92; on good terms with every one, 97; acquaints the Spectator with the characters of his companions on the road, 97; gives a judicious opinion in a quarrel, 99; in the court, 99; his reception by the gentlemen of the country, 99; figures on a tavern sign, 100; gives the Spectator an account of a young heir, 102; tells the story of how he found his way to St. Anne's Lane, 108; his Tory prejudices, 115; recounts his experience with gypsies, 118; has his fortune told, 119; and his pocket picked, 120; spares his own fields in hunting, 123; defends the Spectator, 125; has a controversy with Sir Andrew, 132; much disturbed in his sleep by the cries of London, 138; comes to town to see Prince Eugene, 143; chides a beggar-man, 144; gives the news from Coverley Hall, 144; inquires after Sir Andrew, 146; visits Westminster Abbey, 148; lodges in Norfolk Buildings, 152; discourses on beards, 153; his fear of the Mohocks, 157; goes to the play with the Spectator and Captain Sentry, 158; his conduct there, 158; falls to thinking again of the widow, 159; visits the Spectator at his lodgings, 166; goes with him on the Thames, 166; falls into talk with the waterman, 167; comments on London, 167; is chaffed by other pleasure-seekers, 168; enjoys Spring Garden, 168; is reminded of the widow, 168; details respecting his death, 170–173

Cowley, Abraham, 66, 67, 104

"Crack," note on, 138

Cries of London, The, 138–142

Crotchet, Ralph, letter from, on the cries of London, 138–142

Crows at prayer, 47

Culpepper's *Midwifery*, 25

Cyrus, The Grand, 24

Dawson, Bully, 6

Death of Sir Roger de Coverley, 170–173

Diodorus Siculus, 114

Distressed Mother, The, as seen by Sir Roger, 157

Dress, in Queen Anne's Time, xxviii; fashions in, in city and country, 91

Drury Lane Theatre, 3

Dryden, John, 78

Dumb-bells, 71

Dundrum, Sir David, paying attention to the widow, 162

D'Urfey, Thomas, 25

Economy, The Coverley, 63–67
Education, xxv
Edward the Confessor, 151
Edward III., 151
Elizabeth, Queen, 151
Ephraim, the Quaker, 127; his reproval of the captain, 129; his care of the travelling party, 130
Etherege, Sir George, 6
Eudoxus, 103–107
Eugene, Prince, 143

Florio and Leonilla, story of, 103–107
Freeman, 139
Freeport, Sir Andrew, characterized, 8; on the Spectator's remarks concerning dress and equipage, 19; reflections on the Coverley lineage, 45; Sir Roger would like to see him meet the widow in argument, 87; his Whig prejudices, 115; defends the character of merchants, 133–137; bets with Sir Roger, 162; hears by letter of Sir Roger's illness, 170; receives a parting gift from the knight, 173; is affected by his loss, 173

Game Act, 7
Ghibellines, 111
Ghost, The Coverley, 47–51
Glaphyra, the story of, 50
Gray's Inn Walks, 143
Grecian coffee-house, the, 3
Guelphs, 111
Gymnastic exercises, 71
Gypsies, a troop of, met by Sir Roger and the Spectator, 118; described by Sir Roger, 118; try their arts on the pair, 119; discourse on, 120

Haymarket Theatre, 3
Henry IV. of England, 151
Henry V. of England, 151
Hogue, La, 167
Holiday, Susan, 86
Holland merchant, story of a, 120
Honeycomb, Will, characterized, 10; his strictures on the Spectator, 18, 21; letter from, 126; makes poetry out of the cries of London, 138; his adventures, 162–165
Horace, quoted, 1, 28, 42, 63, 102, 148, 157
Hunting, Sir Roger's passion for, 70, 73; as followed at Coverley, 75

Irus, Laertes and, story of, 64

Jacob's Pillar, 151
Jesuits, 124
Jonathan's, 3
Josephus, a story out of, 50
Juvenal, quoted, 6, 13, 18, 24, 68, 166

King's evil, touching for, 151
Knight's Head, The, 100

Laertes and Irus, the story of, 64
La Ferte's Dances, 25
Leonilla, Florio and, story of, 103–107
Leonora, a friend of Sir Roger, 23; her history and tastes, 26; her country seat, 26
Leonora's Library, 23–27
Leontine, 103–107
Lincoln's Inn Fields, 14
Lineage, The Coverley, 42–46
Little Britain, 5
Littleton, Sir Thomas, 7
Locke, John, 24; quoted, 48
London Bridge, 167
London, The Cries of, 138–142
London, The Streets of, xxix
Longinus, 7
Love, Sir Roger in, 56–62
Love-making, Sir Roger and, 83 87
Lovers, overheard by Sir Roger and the Spectator, 85

Lucian, 154
Lucretius on apparitions, 50
Lyon's Inn, 163

Malbranche, Father, 25
Martial, quoted, 61
Matthews, John, reprimanded in church, 53
Medicina Gymnastica, 71
Men of Fine Parts, Sir Roger on, 13–17
Merchant, the character of the, defended, 133–137
Milk, the note in which it is cried, 139
Milton, quoted, 165
Mirabel, Tom, 11
Mohocks, the, 157
Monmouth, Duke of, 11
Morocco, King of, 150

New Inn, 8
Newspaper, the, xx
Newton, Sir Isaac, 24

Otway, Thomas, quoted, 80
Ovid, quoted, 143

Paradise Lost, quoted, 165
Party spirit, the mischief done by, 109; its bitterness in England in the eighteenth century, with a suggested explanation, 110; its corruption of judgment, 111; illustrated in Italy and France, 111; an association to suppress, 112; more active in country than in town, 115; illustrated by life at Sir Roger's, 116
Pascal, Blaise, quoted, 77
Periodical, the, xxi
Phædrus, quoted, 33, 38
Plutarch, quoted, 109
Polite and Rustic Manners, 88–91
Pope's Procession, 146
Postman, The, 3
Poultry, The Coverley, 92–96
Publius Syrus, quoted, 97
Pythagoras, quoted, 52

Quaker, the, who was the Spectator's travelling companion, 127–131
Quevedo, Don, 154
Quickset, Squire, 127

Religion, xxxvi
Rochester, Lord, 6
Rooks at prayer, 47
Rose Tavern, The, 8
Russell Court, 8

Sacheverell, Dr. Henry, 25
St. Anne's Lane, 108
St. Asaph, Bishop of, 31
St. James's Coffee-house, 3
Saracen's Head, 100
Saunderson, Bishop, 31
Scarecrow, the beggar, 14
Scrofula, touched for, 151
Seneca's *Morals*, 25
Sentry, Captain, characterized, 9; joins in the club talk, 20; tries to set Sir Roger and Sir Andrew even, 133; accompanies Sir Roger and the Spectator to the play, 158; writes to the Spectator of Sir Roger's death, 170; takes possession of the Coverley estate, 172
Servants, attitude of Sir Roger's to him, 33–37
Shakespeare, quoted, 74
Sherlock upon Death, 25
Shovel, Sir Cloudesley, 150
Sir Roger and Love-making, 83–87
Sir Roger and Party Spirit, 108–112
Sir Roger and Politics, 113–117
Sir Roger and Sir Andrew, 132–137
Sir Roger and the Gypsies, 118–122
Sir Roger at Spring Garden, 166–169
Sir Roger at the Play, 157–161
Sir Roger comes to Town, 143–147
Sir Roger in Westminster Abbey, 148–152

Sir Roger upon Beards, 153–156
Soho Square, 6
South, Robert, 31
Spectator, The, xi–xiv; literary background, xx; social background, xxv; historical background, xxxviii
Spectator, the, as a fictitious personage, 1; visits Sir Roger's picture gallery, 36; encounters Will Wimble, 39; reflects on his weakness, 41; looks at the portraits of Sir Roger, 42; walks among the ruins of an old abbey, 47; sees the materials for a ghost, 48; goes to church with Sir Roger, 52; hears Sir Roger's love-story, 56; made complacent by his life at Sir Roger's, 66; exercises with dumb-bells, 71; used to fight with his shadow, 71; goes to hunt with Sir Roger, 73; is a looker-on, 75; encounters the Coverley Witch, 80; passes much time among Sir Roger's poultry, 92; goes to county assizes with Sir Roger, 97; his views on young heirs, 102; proposes an association to put down party spirit, 113; stares at one of Will Wimble's stories, 117; encounters a troop of gypsies, 118; has his fortune told, 119; tells a story of a Holland merchant, 120; ends his visit at Coverley, 123; the character won by him, 124; sets out for London, 127; receives a visit from Sir Roger, 143; goes with him to Westminster Abbey, 150; with Captain Sentry escorts Sir Roger to the play, 158; sets out with Sir Roger for Spring Garden, 167
Spectator Club, The, 6
Spring Garden, Sir Roger at, 166
Spring Garden, beauties of, 168
Squire's, Sir Roger smokes a pipe at, 146
Steele, Richard, xix–xx
Streets of London, The, xxix
Sunday at Sir Roger's, A, 52–56
Superstition, xxvii
Sydenham, Dr. Thomas, 71

Tansy, 61
Taylor, Jeremy, 25
Templar, The, of the Club, characterized, 7; upon the city as a subject for satire, 19
Temple, Sir William, 25
Thames, boats on the, 167
Theater, the, xxx
Tillotson, Archbishop, 31
Tories, Whigs and, xl; fellow-subjects not to be regarded as, 112
Touchy, Tom, as described by Sir Roger, 98; his dispute with Will Wimble amicably settled, 99
Traveling, xxxiv; in a coach, 127
Trueby's, Widow, water, 148

Vauxhall, 167
Virgil, quoted, 23, 47, 56, 73, 79, 83, 88, 92, 108, 113, 118, 123, 132, 138, 162, 170
Virgil, Ogilby's, 24

Watt, Powder, 141
Westminster Abbey, Sir Roger in, 148
Whigs and Tories, xl; Whig politicians, 3, 4; Whigs, fellow-subjects not to be regarded as, 112
White, Moll, 81, 124, 126, 144
Widow, Sir Roger's perverse, 6; her treatment of the knight, 56–62; her accomplishments, 59–61; her perverseness in its effect on Sir Roger's hunting, 71; likened to Kate Willow, 86; Tom Touchy once went to law with her, 98; again disturbs Sir Roger's peace of mind, 162;

her association with nightingales, 168; sends a kind message to Sir Roger, 171; receives a bequest from him, 171
Willow, Kate, 86
Will's Coffee-house, 3, 8
Wimble, Will, characterized, 7; his letter to Sir Roger, 38; his characteristics, 39; a type of younger sons, 41; politeness of, 89; travels with the Spectator and Sir Roger, 97; tells stories which make the Spectator stare, 117; fears the Spectator may have killed a man, 124; still busy over nothings, 144
Witch, The Coverley, 79–82
Witch, a white, 124
Witchcraft, 79; the Spectator's cautious belief in, 80
Worcester, battle of, 46

Zoilus, his beard, 154

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